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ABSTRACT

This conference report was a finale to the first National Indian Bilingual Education Conference (NIBEC) and a prelude to the second. The first conference was inspired in part by a 1972 meeting called by the U.S. Office of Education in Denver for participants in the Indian Title VII programs. The report covers the first NIBEC held in Albuquerque, New Mexico, in 1973, and presents a prologue to the second NIBEC to be held in Billings, Montana, May 6-9, 1974. The 5 conference topics included in the proceedings are: bilingual classroom strategies, bilingual staff development, community participation, bilingual program administration, and bilingual materials development. Though the styles of these 5 articles differ greatly, they all emanate from the same resources, the recorded tapes of all the 1973 NIBEC sessions. It is hoped that the recording of the 1973 ideas will help NIBEC 1974 in maintaining this valuable dialogue among Indian educators. The NIBEC Declaration, a list of current Indian bilingual projects, and registered NIBEC members were also given. (FF)

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Learn Teaching Skills
Zuni Leader Stresses Language
Linguistics Expert Advises Indian Bilingual Education
By JIM LARGO
Author, linguist, and founder of Summer Institute of Linguistics, Dr. W. Cameron Townsend, asked delegates to the First National Indian Bilingual Education Conference
communities across the country to exchange ideas about Indian bilingual education.
ROBERT REBERT of the BIA Language
CONFERENCE co-chairman Reginald Rodriguez said many of the materials displayed were past the experimental stage
Zuni Pueblo Gov. Robert
ALBUQUERQUE
Bilingual Session Now Open
The first National Indian Bilingual Education Conference (NIBEC) opens in Albuquerque today with 300
Tuesday, A
speaker
Closing
Townsend
the Summer Institute of Linguistics, and
Rio Grande Rm.
You will meet in the
Sessions 1-5
NIBEC

PROCEEDINGS

NIBEC

FIRST
NATIONAL INDIAN
BILINGUAL EDUCATION
CONFERENCE

April 17-19,1973

UNITED STATES DEPARTMENT OF THE INTERIOR
ROGERS C.B. MORTON, SECRETARY

BUREAU OF INDIAN AFFAIRS
MORRIS THOMPSON, COMMISSIONER

OFFICE OF EDUCATION PROGRAMS
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1973...
PROCEEDINGS
NATIONAL INDIAN BILINGUAL EDUCATION CONFERENCE

TABLE OF CONTENTS

FOREWORD: Dr. Robert Rebert 1
INDIAN EDUCATION RESOURCES CENTER

THE BIRTH OF NIBEC: Edward A. Tennant 2
SOUTHWEST RESEARCH ASSOCIATES

OPENING ADDRESS: 12
YATONG OK'SHI Gov. Robert Lewis, ZUNI PUEBLO

INSTRUCTIONAL STRATEGIES: 19
Dr. Vadim G. Canby, UNIVERSITY OF NEW MEXICO

STAFF DEVELOPMENT: 33
Marian D. Lee (Navajo) Principal,
PORCUPINE, SOUTH DAKOTA

COMMUNITY PARTICIPATION: 39
Evelyn Bauer, BIA, WASHINGTON, D.C.

ADMINISTRATION: 83
Dr. Robert Rebert
INDIAN EDUCATION RESOURCES CENTER

MATERIALS DEVELOPMENT: 103
Harry Berendzen
SOUTHWEST RESEARCH ASSOCIATES

INTRODUCTION TO THE FINAL SPEAKER: 109
Dr. Robert Rebert
INDIAN EDUCATION RESOURCES CENTER

CLOSING ADDRESS: 111
Dr. W. Cameron Townsend,
FOUNDER SUMMER INSTITUTE OF LINGUISTICS

INFORMATION:

NIBEC DECLARATION 117
LIST OF CURRENT INDIAN BILINGUAL PROJECTS 119
REGISTERED NIBEC MEMBERS 122

INTRODUCTION

FOREWORD

It is the intention of the editors and writers of these PROCEEDINGS that they be both a finale and a prelude. These are a finale to the first National Indian Bilingual Education Conference and a prelude to the second NIBEC. The first conference was inspired in part by a meeting called by the U.S. Office of Education in 1972 at Denver for participants in the Indian Title VII Programs. A group of Southwesterners met late that same year to broaden the idea further, organizing a conference for all Indian educators interested or involved in bilingual education. The April 1973 NIBEC in Albuquerque, New Mexico fulfilled nearly all the expectations of that group. These PROCEEDINGS are the finale of the first NIBEC.

The PROCEEDINGS are a prologue to the second NIBEC to be held in Billings, Montana, May 6-9, 1974. We are pleased to have had the cooperation of the Indian Education Resources Center to produce this document well in advance of the conference for which it is a prologue. The basic conclusion we arrived at in recording the 1973 ideas of the NIBEC members is that NIBEC 1974 will be of great importance to maintain this valuable dialogue among Indian educators.

The five main articles in these PROCEEDINGS follow the five chosen topics of the conference. They are: Bilingual Classroom Strategies, bilingual staff development, community participation, bilingual program administration and bilingual materials development. Though the styles of these five articles differ greatly, they all have one thing in common. They all emanate from the same resources, the recorded tapes of all the NIBEC'73 sessions. This is a volume of the words and ideas of the 400 bilingual Indian educators whose names are listed at the end of these PROCEEDINGS.

It is our sincere hope that these PROCEEDINGS will assist them and others to maintain this compelling dialogue.

Robert Rebert, LLD
Albuquerque, New Mexico

THE BIRTH OF NIBEC

by

Edward A. Tennant

Indian Bilingual Programs Appear

In shortly less than three years Indian bilingual education has appeared on the national scene with dramatic impact. A few scattered programs in 1970 grew to 16 in 1971. As awareness of the bilingual potential spread -and it has grown with an ever accelerating speed- the number of planned Indian programs has since grown to 50.

As the number of programs grew, so did the number of questions they brought up. What is Indian bilingual education? Why is it better for the children? How do we organize such a program? How do we involve the parents, the community? How do we go about using Indian languages in the classroom? What materials can we use? What research has been done? What results have been proven with some degree of reliability?

Most of these questions, when they are asked about Indian programs, cannot be answered adequately by referring to the experience of urban bilingual programs or to programs based on languages which have a long written tradition. There is no Indian language which has an extensive body of literature, although all have a very rich oral tradition. Now that bilingual education has become a reality, many Indian tribes are in the very first steps of writing or standardizing the writing *of their languages.*

Questions by the Hundreds

The immensity and delicacy of developing Indian languages for classroom use become apparent if we can imagine for a moment what it would be like if we had no written form of English and had before us the task of sitting down to devise one. What alphabet would we choose? Roman? Cyrillic? Semitic? Or the one created by George Bernard Shaw? Perhaps we would not even want an alphabet. In that case we would have to consider syllabaries and ideographic systems of writing like Chinese or hieroglyphics.

To simplify matters, let us say that we chose the same basic Roman alphabet we use today. Would we want to start over and redesign it so that there would be only one letter for each sound and no sound represented by more than one letter? Would it be more sound -for the purposes of education- to use a one-letter symbol for the two-letter "th", as the Greeks do? Would it be better yet to have two separate symbols to distinguish the voiced and unvoiced "th" as in the words "the" and "thing"?

If we chose a phonetic alphabet, what model of pronunciation would be chosen for the written word? Would we prefer to write "car" or "cah" or simply "ca"? Would "Mary," "merry" and "marry" be spelled the same? Or could we simplify life still more by not writing any vowels at all as is the case with ancient Hebrew and modern Speedwriting? Can you read: "Mry hd a ltl lm?" If you can, then you can begin to understand how much the human mind supplies to the language process, whether written or spoken. To what extent should this principle, called "closure" by Gestalt psychologists, be built into the language learning process?

These are a few sample questions from one small area of language development and research. Yet they are enough, perhaps, to give us some feel for the land of the unknown which Indian bilingual programs are charting.

Questions Provide Options

Questions like the above play a key role in language development, in bilingual program development, as well as in the educational process at large. The more questions that are asked, the further the probe is carried, the more answers are possible. Along with the answers comes a broad range of options. If there were no forks in the road, life would be relatively simple. Yet the choice of destination would be quite limited. If, on the other hand, there are forks in the road, and we know where they lead, life (and educational growth as well) become infinitely more enriching because much wiser choices can be made.

Some of these choices in Indian bilingual programs are critical enough to determine the success and durability of the program, and in some cases critical enough to carry in the balance the very survival of many Indian languages. Each year a few more of the 300 American Indian languages slip into oblivion as the last remaining speakers pass away. Only bilingual education programs can reverse this process and keep many rich cultures alive for the benefit of mankind.

As a consequence, all of the on-going Indian programs have been asking countless questions about their program design with its many components. Because, as we have already pointed out, most of these questions are unique to Indian language programs, answers are not readily available in traditional educational circles. Answers are not given, in fact, questions are not even raised at national educational conventions. For this reason NIBEC was born.

Pooling Resources

In December, 1972, a group of educators deeply involved in the development of Indian bilingual programs met at the Indian Education Resources Center in Albuquerque, New Mexico, to discuss ways by which the persons involved in Indian bilingual education could have a forum to raise questions, sort through answers, and exchange developmental breakthroughs.

The group that met originally was made up of Robert J. Rebert, Chief of the Language Arts Branch at the Indian Education Resources Center, Albuquerque, with staff members, Edward A, Tennant and Harry B. Berendzen, along with Hal Schultz, Principal of Acomita Day School, and Reginald Rodriguez, Education Program Administrator of the Southern Pueblos Agency.

A planning committee was formed and additional members were invited to join the group: Marian D. Lee of the Navajo Area Office, Christian Oberholser, Director of the Acomita Bilingual Project, and Wallace Davis, Director of the Sanostee Bilingual Teacher Training Project. At the first full committee meeting Reginald Rodriguez and Marian Lee were elected as co-chairmen.

A Plan for the Conference

This committee of eight met several times to design a conference which they felt would be most useful to the wide variety of people involved in Indian bilingual programs, including local community representatives. By mid-February, a general design was agreed upon, drafted, and sent out as an invitation to potential participants. This announcement summarized the conference as follows:

THEME	Planning and Implementing Indian Bilingual Programs
TOPICS	Instruction, Teacher Training, Materials Development, Community Participation, Program Administration
FORMAT	Rotating Panels, Maximum Sharing, No Lectures
SPEAKERS	All Participants
EMPHASIS	Practical Solutions to Daily Problems
DISPLAYS	Indian Bilingual Materials & Production Techniques
FUTURE	Election of a Committee to Carry on NIBEC

The Committee Writes

With the above announcement went a letter from the committee which further shed light on the birth of NIBEC as well as the limited role which the committee set for itself. The pertinent paragraphs of that letter are given here for the record:

"Dear Friend,

"Many Educators like yourself who are intimately involved with bilingual programs for Indian students have felt and expressed a need for the opportunity to meet and share common concerns, common resources, and common successes.

Most of you, likewise, felt that this need is not being met at the typical educational or bilingual convention. At these gatherings the pressing and specific concerns of Indian programs are discussed mainly in the hallways and, at most, in hurried seminars.

Consequently, several of you have suggested holding a conference that would focus entirely on Indian bilingual education. This suggestion has become a reality.

After a preliminary telephone survey of all ESEA Title VII projects and approval from the U.S. Office of Education, a planning committee was formed in Albuquerque to provide the logistics of the first National Indian Bilingual Education Conference (NIBEC).

(Committee members were listed here)

The committee feels strongly that its only purpose and its chief service will be to make this first conference possible. If the conference members feel that a permanent organization and/or future conference will serve their needs, they will plan their own future and elect officers from among their ranks. For it is a further conviction of the committee that the only experts in Indian bilingual education are Indian bilingual educators.

Although the core participants in NIBEC will obviously be staff members of the 20 on-going Indian bilingual projects, participation will, of course, not be limited to them. Due to the interest and enthusiasm aroused by these first pilot projects, another 15 Indian communities are now submitting new proposals to the Office of Education. A number of communities have begun bilingual education without the aid of Title VII. A question of common concern for all these communities is: How can we implement a bilingual program if Title VII funds become unavailable? (Ed. note: This, in fact, turned out to be the case). Many answers to that question will occur, no doubt, during the conference."

The letter went on to mention a $3.00 registration fee to cover convention expenses and the cost of printing proceedings, the accomodations at the Airport Marina Hotel, and an invitation to attend.

NIBEC Convenes

On April 17, 1973, after weeks of intensive preparations by the committee, the doors of Albuquerque's Airport Marina opened to welcome the conference participants.

The turnout was the maximum that the hotel could accomodate. During the planning phase of the conference, the committee deliberately refrained from making public announcements or advertisements about the conference. There were two main reasons for this. The first was the limited accomodations at the hotel which otherwise offered the best arrangements for the conference. The second reason for not issuing a public invitation was to guarantee conference participants a meeting which would allow everyone to participate in the two-and-a-half days of discussions. Thus, invitations were limited more or less to people directly involved in the planning or operating of a bilingual program. Committee members felt that each of these participants had not only something to gain from the conference, but something valuable to contribute as well.

Participants arrived from 21 states from Alaska to Florida, from Maine to California. Registrations totalled 360 and represented a wide cross-section of tribes and languages. Some of the languages represented were: Apache, Athabascan, Cherokee, Choctaw, Cree, Crow, Eskimo (Yuk, Inupiat, Siberian), Keresan, Menonimee, Miccosukee, Navajo, Northern Cheyenne, Papago, Passamaquoddy, Pomo, Seminole, Tewa, Ute, Zia-Keres, and Zuni. Also present at the conference were representatives from South America and three provinces of Canada.

Among the participants were Indian community representatives, bilingual project directors, evaluators, materials developers, teacher trainees, linguists, and students. A complete list of conference participants with titles, addresses, and phone numbers is included at the back of these proceedings.

How the Conference Worked

As Robert Rebert wrote in the introduction to the NIBEC Program, "The special emphasis of NIBEC is to afford a time and place for bilingual education practitioners to exchange ideas about bilingual schooling for Indian students." The conference format was designed around that objective.

Only the first and last meetings were general sessions held in the ballroom for all participants. Between these opening and closing sessions, eight working sessions were scheduled. This was later reduced to seven to allow time for an additional business session.

All participants were required to attend the first five working sessions so they could get an overview of the five main components of bilingual programs: administration, classroom strategies, staff development, community participation and materials development. The last two working sessions were optional so that participants could repeat any of the above topics and delve further into those areas which interested them the most.

In order to provide maximum discussion and exchange of ideas, working groups were limited to approximately 40 participants each. A color-coded system was devised to guide people to the right session at the right time. The system also made it possible to achieve balanced discussion groups with a wide variety of program, geographical, and linguistic representation.

Since most participants had pre-registered it was possible for the committee to do much of this programming in advance. Thus registration moved swiftly and with a minimum of confusion. Most registrants had merely to sign in, pick up their convention packet with their individualized color-coded schedule, and then choose their elective sessions. Choosing electives also moved quickly since this operation too had been pre-programmed on peel-off stickers, much like the procedure airlines use for seating reservations.

Most of the working sessions were held in meeting rooms on the second floor of the hotel. The size of discussion groups usually ranged from 40 - 50 people. Each group was headed by a 2-3 member panel made up of bilingual project directors. It was their task to stimulate cross-talk throughout the group, discourage filibustering, and guide the discussion within the boundaries of the session topic.

On the whole this method worked very well. Participants expressed satisfaction that they could become involved in the key issues and questions that cropped up. Although this approach best served the conference, it left the NIBEC Committee with a monumental task in preparing these proceedings.

Miles of Tape

Since each conference participant attended only 7 of the 42 working sessions, no one heard more than 1/6 of the conference discussions. The purpose of publishing these NIBEC proceedings is to share all significant contributions with all of the conference participants as well as with the many interested parties who were not able to be present at the conference.

In order to make such proceedings possible, every session had to be tape-recorded. The Navajo trainees from the Sanostee Bilingual Teacher Training Program volunteered to undertake this important task. The result of their work was more than 200 hours of discussions recorded on audio tape. These tapes made up the raw material for most of what follows in these proceedings.

Conference Exhibits

In his opening address to the conference participants, Governor Robert Lewis of Zuni Pueblo remarked, "As I passed through the halls and observed all the things that have been done, I feel really happy that we are already off to a good start." Governor Lewis was referring to the 27 exhibits that had been set up in the lobby and ballroom of the hotel. Nearly all of these displays exhibited Indian language and cultural materials which are used for early grade instruction

One observer remarked, "This must be the largest display of Indian language materials ever gathered in one place!" The exhibits included not only printed materials, but video tape recordings, film strips, language experience charts, and Indian language games as well. Among these was a Navajo cartoon film strip entitled, "Barrel Rodeo," and a fascinating Passamaquoddy version of Monopoly.

Press Coverage

On the eve of the conference a lengthy news release was prepared-and delivered to all local news outlets and to the AP and UPI national wire services. As a result, a number of interviews with conference officials and participants were carried on local radio and TV stations and newspaper articles reported on the conference each day. The correspondent for the New York Times and Time magazine wrote an extensive report for both of these publications. Special arrangements were made to accomodate all journalists and correspondents at the convention. The committee felt that an event as significant as the first National Indian Bilingual Education Conference was newsworthy on a national scale both as a positive happening as well as a major breakthrough on the educational scene.

What Lies Ahead?

In the business session before the closing address three main topics were discussed: committee elections, a future convention, and a conference resolution.

Elections. The first point of business was to announce the results of the committee election which was accomplished by written ballot during earlier working sessions. Elected to the new NIBEC Committee were:

Agnes Holm	Rock Point, Arizona
John Kito	Anchorage, Alaska
Stella Lee	Shiprock, New Mexico
Lynn Baker	Rocky Boy, Montana
Wallace Davis	Sanostee, New Mexico
Donald Standing Elk	(Alternate) Oglala, So. Dakota

Agnes Holm, who received the highest number of votes, was named chairwoman of the committee. Complete addresses and phone numbers of the above committee members can be found in the directory of NIBEC participants at the rear of these proceedings.

Future Convention. Business then moved on to a discussion of the conference's future. The first NIBEC evidently fulfilled a deep-felt need, since the participants -again in a written vote- decided unanimously to meet again next year. After some discussion of possible places and dates, it was agreed to meet in Billings, Montana during the second week of May, 1974. The planning and organizational details for the conference were left to the new committee. Lynn Baker, the only committee member from Montana, began making initial contacts in Billings immediately after the conference.

Resolution. Early in the working sessions of the conference, discussion about a conference resolution(s) was introduced. Due to misunderstanding about the content and/or procedures of one or more resolutions, no text was ready for the final business session. Consequently, near the close of the meeting, a group from Alaska, including Dr. Michael Krauss and Gary Holthaus, introduced a declaration urging support from all quarters for the Indian bilingual education movement.

The declaration was well received by the majority of conference participants and was then passed as a common declaration. The text of this declaration is contained elsewhere in these proceedings.

A Final Word

With the publication of these proceedings, the work and responsibility for NIBEC will pass from the charter committee to the newly elected committee which has already begun the planning for next year's conference.

The planning, preparation, management and wrap-up of the first NIBEC, including the preparation of these proceedings, has required a great deal of time and effort on the part of the charter committee members, especially the staff of the Language Arts Branch of the BIA Indian Education Resources Center. All, feel, however, that the time was well invested and that the effort was duly creative.

As the committee members look back at the conference they feel -as do the participants, I am sure- a surge of satisfaction that they had the opportunity to contribute to an event that is destined to become a milestone in the history of American Indian education.

YATONG OK'SHI!

HAVE A HAPPY DAY!

Opening Conference Address

by

Governor Robert Lewis
Zuni Pueblo

Because I am no exception among older people, I am glad that the honor has been given to me to address this gathering. It does my heart good to see all of you here, so many in number and to have the opportunity to talk to you about a subject so important to the American Indian: bilingual education.

It also does my heart good to find out that there is a cross-section here, a mixed group, Indians and non-Indians, tribes from scattered places throughout our United States. I will not mention at this time how many languages are represented here, but as I passed through the halls and observed all the things that have been done, I feel really happy that we are already off to a good start.

I want to say "we" because I feel we are all in this together. I am quite positive that you know in your hearts that we are getting into an area that is very important for young people: being able to speak two languages. It is very good, very, very handy to think in two languages.

At times that we have problems, we like to concern all of our people. When we look at other peoples who are non-Indians, we can observe that there are things that we have that they do not have. We have something very positive.

There are numerous tribes in this state. Most of them have their own language. We know from history that the first contacts of Indians were with the Spaniards. When the Spaniards first arrived, they were surprised to find groups of different *people organized and speaking different languages. These* were organized with their own systems of government and religion. It is these same systems that we hope to preserve and are trying to preserve.

We are all aware of the problems that arose with the arrival of civilization. Some of us were engulfed with the new ways of life and language which arrived. We are now in a different type of situation. You know, we put a lot of stock in what the old people used to tell us. They told us that one day the situation we are in now would come about. They said our children would be doing things that we would not have thought about a hundred years ago. Step by step, and stage by stage, they related things that would come about.

So actually I am not surprised at some of the actions that are taking place because we were told about them. When the old people relate these things in the language we have, I think it gives them a special meaning. Nobody can comprehend them who is not an Indian.

Whatever tribe you are from, you have your individual heritage. We have our shrines. The whole outdoors was sacred to the Indian. Those who were transplanted in years past, had to devise other means to replace these. When you are moved from one place to another, you lose certain things that are very dear to you. Some things are lost forever, no matter what else may have been preserved. The language, however, provides a thread of continuity. The real places of worship have been left in another place. They can never be duplicated in another strange area, sorry to say. The work you are getting into, however, is preserving the languages of Indian people, all Indian people, and the way you go about it is very important.

I believe that many valuable things have been told to us by the old people, as I started to say, regarding customs and the things we believe in sincerely. The old people tried to teach us these things. There is no more genuine way to learn these things than in the Indian language. We can see now with the changing times what they referred to as a transition period. We can see this in observing and listening to our young people. They are missing some of these good things that we are all trying to preserve. All these things tie in with the way we speak our language.

It makes me feel sad when I come across some young Indian people who never learned to speak their language, because, as I said, it is very valuable to be able to speak and think in two languages. When we consider today's attitudes we find that many of the young people do not try to communicate with the older people. As a result they are sometimes losing sight of some of the valuable things that only the old people still have. I have talked with our young people, even in high school, and I have tried to teach them our language. But you find that after a while they lose interest and revert to English.

I think that this is very sad, because when a people loses *its* language, then it loses practically everything. We can think about the people from across the sea before they came, teaching their respective languages whatever their nationality might have been. They had their culture, they had their beliefs, they had their superstitions. Then when there was an opportunity offered to them, because they did not have the freedom that we have here, they decided to come here. Many lost their language when they came here and that was a loss that could never be replaced. Many of the young people went around trying to assume an identity which they could never have.

When we think about the groups that are here now, intermixed and intermarried, the Irish, the French, and all the other nationalities, we realize that they all lost their languages. Now we are the last stronghold, as Indians, speaking our own languages.

So you have come here doing a noble thing in teaching the languages of the different tribes, and teaching the young people also how to write them. I am sorry to see it written, especially by other groups, because I think it was an advantage to us during World War II. Nevertheless it is being done and it must be done. During the war, several of us were using our Indian languages and if any of the messages fell into enemy hands, I don't think anyone could have figured out what it was all about.

But these are things that we have to concern ourselves with in this day. This is the reason why we all have to work together as a team. Certainly you will devise a format which will make it possible for more people to get into the teaching of bilingual education. You will run into snags now and then, but each of you in your own area can devise ways and means to teach many of these things to the younger people.

There are many areas which are of concern to me. Changing times mean changes in people. We are not an exception. I believe that progress can be made by any Indian group, but their culture and religion can go parallel with that progress. Many people have asked us, "What are you doing about your culture, to preserve it?" since we have been making a lot of progress. We tell them that we encourage the people to continue in their way, a way that has been good enough to keep people together for thousands of years. Why can it not be preserved and utilized and kept up for many more thousands of years?

So actually we need to make progress because of the times and economic conditions of many of our people. How can we do this except to emphasize job opportunities and to develop ways that will bring in a city income to tribes as well as to individuals? This is what we are all working on. We think that as time moves on and working together that they will be able to get on a fairer economic status and be on their own. This is the job of the officials of the tribe and we are doing it now.

It is surprising to us, as we work together with members of the National Tribal Chairmen's Association, to realize that not too many years ago we knew nothing of each other. Today we know much more about each other's ways, each other's particular situations. Today things are changing with time. It is good to see a group of dedicated officials working together for the benefit of their people. They are doing many things without advertising. We prefer to work without publicity. We want to be sure that we have positive answers to give to our people. So that nobody can say that we didn't try.

This is the same thing as far as bilingual education is concerned. I am very proud that there are people who have made up their minds that something must be done to preserve the languages of the Indian people. We have many areas of need, but this is one of the most important in my own opinion. We are preserving much that is important though we have started late, which is of value to our communities. This is being done in many areas, which is good.

Some of the old timers don't think we are relating past heroic deeds, the history of our people. I believe that these are all important. These interlock in many ways because whatever they prophesied or whatever they told in a story, when we were young, they bring out an answer. When we went home we *thought* about it and I am sure that many of you have done this. Thoughts about the changing times and what caused these things. I never enjoyed so much as the days when there was no radio even and the things that we have in the present day. We never enjoyed so much as to have my mother get one of the old story tellers of the pueblo to come and tell stories. Of course, we enjoyed these stories. A good story teller would impersonate four different characters in a story. The way that he told it we could see in our mind's eye the things that were being given to us. Whole pictures I can see on a screen. This was an art and I am afraid that this art is being lost and will have to be revived.

That is the reason that we have the old people on many reservations. They have seen many years and are wise in the things that they have observed. But we are rapidly losing the old timers. With the modern things we have at hand, such as tape recorders, I sincerely advise all tribes to preserve their languages spoken by the old timers.

We have done this. Unfortunately we have started quite late, but nevertheless we were able to have 16 or 17 of our old timers put on tape those things that they could recall, those things that had been told to them by their parents and grandparents years ago. Because of the start that we made, we hav preserved many tapes which are now being translated, as many of the other tribes are doing.

Since the tapes were made in 1967 we have lost six of our older people who took part in the program. And so if some of you have not started, I would advise you to start as soon as you can because you never know.

Language, as I said, is a beautiful thing. You cannot express in English truly those things that we have kept in our own language and in our own way. Certain things you can express only in your own language.

It is not easy for any of us in these changing times. Since World War II many changes have been made in communities up and down our country. We have had to get into planning that in the long run will help the people to help themselves. One of our major goals has been to provide the people with better living conditions and better education and work out opportunities. Some have been slower, but we are trying to make possible the help that all communities need, even the smaller ones.

As far as the Indian is concerned, we have been misunderstood for so many years. I remember the time when I was going to boarding school. When we wanted to speak our language we had to sneak off somewhere and get together as a group and talk to our heart's content. Fortunately I was the only Zuni for two years in the whole school, so there was no problem for me. I tried to learn the other ways too.

Most of us are not linguists. My father could talk four languages, including English, but I cannot even talk English very good even now. Anyway, the main idea of your conference, as I see it, and as many other tribal governors and chairmen see it, is that you are picking up a challenge which is a great one, the challenge of meeting the changing times. The challenge of keeping together those things which have kept us together for so many centuries.

This is a challenge which stands out on its own. Administrations can change, but the programs must continue and show progress. It must be proven that we have a positive attitude and an optimism that this program is not going to fail. With everybody putting their heads together, sharing this task, it will be done.

I think as we go along and young people are taught the different languages of their particular tribes that they will be able to use these languages in their further education in high school and college, because, as I said, it is a real asset to be able to speak and think in two languages.

So we look forward to the day when more and more young people will be doing more and more for their communities. We can only think and look upon them as the best resource that we have. Their ideas too must be involved in the work we are doing. Those in the high schools, even down into the elementary schools, their ideas should be given careful consideration and be used as much as possible.

These young people have good ideas. Nowadays they are much sharper than we were. Some of these young people have sat down and discussed methods for solving their problems that we never thought about. So many are trying, and for those who are struggling, this type of a program can be a stabilizing kind of a thing. We need to have our young people able to communicate with their old people.

I forgot my language because I went to boarding school when I was six. I mean the way of speaking it. I understood clearly whatever was spoken to me. When my parents or grandparents would come to meet me, I would understand them and be able to greet them, but since I could not speak I would get embarassed and run away. I felt that I could not talk to them if they could not speak English. I think that this was a very bad time for me.

I had to relearn the language. Now I am in the groove, but not as fluently in some areas as I would like to be. I am still learning and I think when an individual desires to relearn his language he needs that atmosphere to be back home among his own people. Of course, you are dealing with the younger people, the very young grades and it is your task to change around the schooling to fit the needs that will produce the results we are all looking for.

So I am very proud of you all. I want you to know that we are wholeheartedly for this program. Any time that we can be in it for any good purpose to help we will be glad to do that. I think the challenge is here and you have all made up your minds in a dedicated way to meet this challenge. We can never say that any of these things is impossible because there are many ways to obtain the things that are needed.

It has given me the utmost pleasure and honor to be given the opportunity to give you our thoughts on this program and we encourage you with our whole heart.

In our Indian way, especially our people, we have a greeting for every type of situation during the day. I feel that at this time I want to say, "Ellakwa donyatong ok'shi sunak'napte!"

That means merely that "I thank you and have a happy day until evening time."

Thank you.

(Transcribed by Edward A. Tennant)

INSTRUCTIONAL STRATEGIES

Vadim G. Canby

-Notes-

The Scheme of the Conference. Consisting of a series of roundtable discussions,all of which were in operation simultaneously, the National Indian Bilingual Education Conference posed a number of problems for the editor-transcriber of this section. Adequate records could not be maintained of the composition of any one roundtable at any time. Therefore, there is no attribution or other identification of a speaker in the transcription which follows.

The Instructional Strategies Roundtable. A tape transcription was continuously made of each section of the roundtable. In the editing of this transcript which follows, questions not addressed to a speaker or other person, and questions not answered,are omitted. Short, humorous or undirected remarks are also omitted.

The Summary Emphases. After careful review of the entire transcription on Instructional Strategies, the editor-transcriber has adopted a slightly different technique in order to attempt to make the entire roundtable more communicative. The reader is asked to consider the Delphic council arrangement in which a stated problem is presented to a group of peers, any or all of which may be capable of solving the problem. However, the moderator, or chair, poses the same question (i.e., "What is your solution to the problem stated?") to all participants. As each participant provides an answer to the question, and thus offers a tentative solution, each other participant is able to hear the first speaker's answer, knowing that he is to offer an answer to the same question. Each participant, ideally, benefits from hearing the answers of those who spoke before him. However, there is obvious repetition if each speaker is heard in his complete answer. To avoid this redundancy and summarize discussion, selective passages of the original commentary are presented in the same fashion as they actually occurred. The statements appearing in a box represent either a short summary of the speaker's main point in the judgment of the transcriber or are statements which have impact or influence on the other participants.

-Edited Transcription of the Proceedings-

Q: When we speak of bilingual education, aren't we speaking of what is the fastest way to bring children into the mainstream of American education?

Unfortunately, you are looking at the mainstream. We are also looking at the mainstream of our Indian culture. We want to see our culture explained through our language. We don't want our children to run and hide from our native values. We want to see white society and culture through our eyes.

What is good from the white man we will use. What is good from our culture, we will preserve.

But, in order to be successful in life you must fit in with the rest of America.

Regardless of whether you herd sheep or sit in the Presidency of the United States, you must be able to contribute to society in general.

This must be instilled in our children. It takes time to do this . . . But, children should not be pushed ahead when they are forced to compete on grade levels. This causes drop-outs. Fast promotions shouldn't be a concern. Programs should be non-graded.

Time and patience are important. You must take time to do the job. If it takes a month for children to learn sounds or letters, you should take the time. Don't be in a hurry. Once the children get the material down, they'll go like wildfire.

Work with children must progress slowly, particularly in the lower grades and this is where bilingual education comes in.

You must gauge work according to individual children. Regardless of whether you make (originate) the teaching materials, or you are provided materials, you must go slowly.

Cultural differences can account for communications problems such as a teacher forcing materials upon children when they are not ready for them or not willing to accept them. Children will often react by lack of response. Teachers often expect that children understand the language that they (the teachers) are speaking (but, apparently children sometimes do not understand the teacher).

In the Pueblos, we are using more and more individualized instruction - partly through the individual use (by children) of teaching machines. Materials are often sequenced to provide a means for each child to find his level and work up from that level.

Q: What language should the child learn in first?

I think that where the child speaks an Indian language at home, and that's his first language, he should learn to read in that language first.

It's too late in many places now. Indians are loosing their native languages ... The child's native language is part of him.

I believe that the child should learn in his language first, and then make the transition to the major language of the nation.

I may get one child for whom Tewa is his (first) language. They (my children) all know English. But, I try to make comparisons in sounds between Tewa and English. We use Spanish too.

I think the big thing in bilingual education is making the children feel at home in the classroom.

There is a need that children feel that there is someone there that's just like their grandmas. And, that is just as important as anything you do in this classroom. That is also why we need our Indian teachers and aides to make children feel that their background is important.

Two fundamental problems appear to center around the choice of what language the child is going to speak and the language in which he is going to be educated.

Bilingual education is often thought to be "going back" to an older form. In Navajo, we're not "going back" because *this has never been done before. The earlier philosophy was always to suppress the native language.*

There is a question concerning how many Navajos can read their own language. I don't know whether Navajo teachers can read Navajo themselves. The situation is changing on the Navajo reservation. To the Navajos themselves, I don't know how many can read Navajo. Even though my teacher's aide is very fluent in Navajo, very apt in both English and Navajo, she can't read Navajo. She could interpret only from a picture related to a story.

I believe that all tribes should be able to have their teachers and instructors study reading in their native languages.

This (referring to the last paragraph) may be a universal Indian problem. None of our teacher-instructors can communicate in a standard orthography. All communicate orally well; however, teachers and teacher aides have not been able to pick up a standard orthography.

We should not experiment with Indian children. Why should they be guinea pigs?

We can emphasize bi-cultural education without the native language. The learning of the native language may not be possible for many tribes.

For the Navajo, it may be possible (learning Navajo). Parents question what we are doing. They question for reason of pride.

What we are doing in bilingual education is reinstilling pride in a native language and culture.

* * * * * * * *

Editor's Note: (The language in which an Indian child should begin to read was discussed. Some participants argued for English and some preferred the native language.)

Parents are often not aware of this reason for bilingual education. Many tribes can encounter problems in life better by having pride in their culture.

Where the language is gone, cultural preservation is the strategy.

One of our biggest problems is that of public relations for bilingual education of the local level. Bilingual education is different in every community. It can mean different things to different people.

Bilingual education must be defined locally.

The language (local) can be used to save the culture. How you use the language in the classroom can determine the development of pride or the destruction of pride in one's culture. When non-Indians learn a native language, the application of the language in the classroom does not always correspond to roles; for example, men may speak differently from women. There can be a misuse of the language which will have disastrous effects.

Many parents feel that the native language cannot be adequately taught in the class, but should be used only to make children feel comfortable.

Q: During the beginning years of life, when a child is learning to speak in his native language, how effective is it to teach him to read in that language?

It has been demonstrated that children who learn to read their native language first, learn Spanish much better.

This has been demonstrated in programs in Latin America - Peru and Mexico, for example.

Q: How long should children remain in a bilingual program? (A Navajo answers) The first year, all native language should be used; possibly down to as little as 80% of the native language. By the third grade, hopefully the children would read in both languages. This would require k, 1 & 2 for Navajo children, then possibly moving to English only by the third grade.

Q: How willing are Indians (Navajo, Pueblos, Sioux, Arapahoes, Cree, etc.) to have outsiders learn their language and communicate in it?

The Cree feel that people are free to learn our Indian languages; however, we recognize that non-Indians will have difficulty in pronunciation.

I feel that Navajos respect Anglos who try to learn their language - particularly those who are sincere about learning it. Now, there are institutions that provide instruction for non-Navajos in the Navajo language.

Q: What do we do with "phase II" students?

There are few materials for students at the "phase II" level. Many materials were developed for overseas students. In some cases students can develop their own materials.

The Indian students have different linguistic problems from those of foreign students (such as not having developed written languages which provide functional literacy for the people who use them.

Perhaps a contrastive analysis might help as a strategy for teaching at this level.

Teaching should be done in the structure of the Indian language first and subsequently in English.

We should admit to Indian languages being foreign languages.

Q: What am I (the teacher) doing wrong not to communicate with the child? Do any of you (teachers) take the time to look at these children to see how they learn and what approach is acceptable to them? We provide many learning tools -- some from the market -- some made by us. Let the child choose as much as possible.

I used a bus driver as a resource person where I couldn't communicate with the children.

I have found that having children draw a picture serves as a bridge -- even with older children.

Self-identity, the environment, age - all are factors in the style of learning.

I use Navajo music.

One problem affecting the style of learning is that Anglos interpret in texts what Navajo culture is.

Age spans make a big difference in the classroom. Often there is a wide range within one classroom.

Teaching must be related to the interest of the children. But, don't try to sing to children when you can't sing well in the language, for example. In such a case, it may be better to use a recording.

Phenomena may not always be perceived across cultures.

For example, the color blue may vary according to where it is observed in an Indian culture.

Learning styles often involve syntactical patterns from the native language. Such patterns affect meaning. For example, Crow children often insist upon saying, "them horses."

Language fits the environment.

Languages can borrow from each other in areas of cultural uniqueness.

Indians have a distinctive way of learning before they go to school. An Indian child learns by trial and error. Children are often left alone. They are expected to cope with their environment. When they reach the white-oriented classroom, they are made to learn a different way. The style of learning they had before the classroom is abruptly cut off, and then they are no longer learning in a free way as they did before.

Q: How can schools maintain this free style of learning?

Indians learn differently from whites before school. The child doesn't learn from the eyes of the mother alone. Children observe all phases of life. Children are independent learners. He (the child) goes to religious ceremonials, *funerals, wakes. Such children can cope with their environment. Such children don't have accidents. These children don't need baby sitters.*

When these Indian children go to school, they appear to slow down in their learning. The scheduling of schools appears to restrict learning.

There is a need for an analytical approach to learning, but I don't know if Indians would do well in "free (open) schools."

The materials we have today are appropriate for the older generation (those of us who studied those materials). The younger people often reject this material. Our response in the classroom is that we are merely using the language as used in these materials for the purpose of study. Later, people can speak as they wish.

There is a need for students to use their creativity in the use of their language. This often serves to bridge the problem of the inappropriateness of teaching materials.

There are many things that have been done with language variation. One possibility is to allow students to write about local situations, perhaps their family or clan situations. ***Booklets*** *can be written locally in the native language (with dialectical accommodation) and the same material can also be tape recorded.*

There are three classifications of activity that can allow for language variations: (1) cultural examples locally made; (2) grammatical comparisons, such as cans and cannots for things, animals and people; (3) published materials with good universally-established structures adaptable to any language.

The grown-ups (in Indiana communities) often learn to read by making materials for classroom use. In doing the thinking, composition, and writing of the materials, these adults develop a capability to read and write in their own language. The structure of the stories used should always be sound. When adult Indians work with such good structures for stories, they learn the value of reading and writing.

Often in the training of Indian teachers, we find in Canada that English is used too much in the classroom. Much more of the native language should be used. Questions such as "what is this?" in English tend to disorient children who speak a native language. We're teaching our native tongues as a second language -- as though we've already lost them.

You must use a native tongue entirely if you intend that children learn that language.

Linguists will often recommend the use of English with the native language. This has made it difficult for us.

At times we have a situation in Alaska where teachers need oral English skills to work with children who come to school speaking English. Eskimo is still spoken in the homes, so that teachers should also be given oral Eskimo skills for Eskimo as a second language.

In the Crow situation, we had a teacher use a technique of self-analysis by tape (recording) for the purpose of examining how much English she mixed in with Crow in her classes. She found that although she had not intended to use English, she had used considerable amounts of English.

We should teach language as a communications skill and not as words in isolation such as the example of, "how do we say chair?"

Among the Crows, we don't dwell on linguistic details in class. We just explain briefly differences such as between a vowel and a consonant, and then go about the business of teaching the language.

Q: What is the Indian way of learning?

A school teaching strategy is based on directing the child and giving him information.

The Indian style for teaching is to tell a story to illustrate the points to be taught to the child.

The child is not told to do this or that with the story.

Often we use teacher aides who are young. These people don't necessarily have the teaching role in the traditional Indian community.

Indian children are frequently oriented at home on the adult situation (life style). Illustration: "This guy herds sheep today. This guy will get the horses, etc." That is what a father will tell his boys. If a boy brings back the wrong horses, he doesn't get an "F" or a "C"; he learns through experience. His father says, "get the right horses." He goes back to get the right horses. In the classroom, the child is told, "read this, read that'" This is confusing to the Indian child because it presents two different situations. Situations vary between the classroom, the dormitory and the home.

For the Indian child, the shift between Indian and Anglo ways is confusing, and difficult from the standpoint of communications.

It is very difficult to set standards which will apply generally to Indians. Rough Rock is just getting to the point of setting their own standards. Bilingual education would be difficult to standardize. It varies from school to school and from class to class.

But, each tribe is different with different problems.

Another problem in the Anglo way is to dissect problems. This is not normally done by Indians. The Indian way is to talk of the overall problem in its setting.

At Sanostee, there is a Navajo, on-site training program for Navajo teachers. Under Antioch College, for the past two years, O.E. has funded this program. We specifically designed programs for Navajos - K to 4th grade. We develop our own materials. We develop books and film strips. We teach tribal organization on a primary level. We have two University of New Mexico instructors: for natural science and English. Navajo culture, Navajo history, Navajo language are separate subjects. About ten students write Navajo fluently. We use resource people from the community as outside consultants.

With the Crow, some community people want bilingual education and others don't. About eighty-five percent of our *children come to school speaking Crow as their primary language. The remaining fifteen percent speak English as their primary language.*

Parents are all in agreement that children must learn English. We find that parents will accept bilingual education when we explain that Crow is used to help them learn English.

Teachers are just beginning to learn to read and write Crow. This includes Anglo teachers who are not Crow. We have a linguist from MIT who works with our teachers, and also Crows who teach Crow language.

There appear to be too many people who are not bilingual working in bilingual education.

These people cannot function adequately as bilingual teachers. In the case of Navajo education, aides are often just standing around not participating in the instructional process.

The term bilingual assistant should be used rather than bilingual aide.

Cherokees don't have enough teachers in Oklahoma, but we use the bilingual assistants in a team-teaching sense. We want the bilingual assistant to feel as though she is a teacher and not merely an aide. We would hope that the assistant would go on to become a certified bilingual teacher.

Aides should be worked into the BIA system. You are preparing future teachers as well as students when you go into bilingual education.

In some classes the teacher goes over the lesson with the bilingual assistant who then teaches the class in the native language. It is felt that the use of English in some cases could swamp the children with unfamiliar terms. The teacher stays in the background in this situation.

Q: What about expansion of bilingual programs in the school?

Rock Point is basing its program on steady growth - on grade at a time. Teacher training is also following this *pattern. The materials are also developed one year at a time. This appears to be working well for everyone.*

Q: Is there a need for written Hopi?

Hopis need to communicate. Perhaps taped communication will be a possibility for preserving and using Hopi communication.

Q: What about the evaluation of bilingual education?

One strategy is to test students for progress on specific criteria on a monthly basis. This should be done for individual children by some form of criterion-referenced assessment.

Q: What about feedback from the community?

As a Navajo teacher, how do I know when an Anglo supervisor is telling me the truth? Even if he pats me on the back, he may be wrong about what he is doing. My method is to have the child tell his parents what he learned. When the parents approve, I know I'm right. You should never degrade the child or tell him he is wrong. You present several views of an issue. They will interpret for themselves what they have learned. I use the children's comments after a lecture to verify whether or not the children understand my concepts. In essence, you bring about the responses you want from the children. When I teach a song, for example, I sing it myself, first. Then, I let the children sing it. If a child (within the group) sings it wrong, you can't put him on the spot. You mustn't create conflict among students.

You just repeat the process until it comes out right. You must have a positive, forward-looking approach. This is really a cultural approach to acquiring a skill.

We need to maintain the individual child's self-confidence. Give children many chances to try again. Teachers must have a lot of respect for their students.

Music and dance have great importance in education. With Navajo children, I have found that they work well with the shy, slow learners. For example, I use a Navajo "Old McDonald" song. If you can use sayings in Navajo which can be used in a song, this is valuable. I suggest this approach for levels covering grades K through 6.

If a non-Navajo teaches Navajos, there is a need for the non-Navajo to become quite familiar with Navajo culture. Workshops are helpful not only in language, but also in the understanding of culture.

At Rock Point, we have a literacy teacher who is distinct from social studies, art, science or special education for reading, from third to sixth grade. Our subject matter (curriculum) is divided into departments. The policy followed by Anglo teachers is that when they want pupils to learn something of Navajo Social Studies, they release these pupils to the Navajo Social Studies teacher. This provides a way to respect cultural differences.

Talking the right answer to a question is not knowing how to do something. In the classroom, we are usually talking about the answers to problems.

Cutting up frogs is taboo in Navajo society. Use a sheep rather than a frog, and you solve the problem for Navajo custom. A sheep can be killed and opened up with no problem.

Teaching for Indians should allow for matching to sample rather than asking questions and looking for answers. One of the most effective way to teach would be to demonstrate, "if I were you, this is the way I would do it." Then the teacher would do whatever has to be done.

Education should always take into account the two types of cultural background of the Navajo: (1) the traditional, and (2) the modern.

There are two models for bilingual education which determine how language is used in the classroom. Both are bilingual processes; however, learning in the classroom takes place quite differently in each.

The first is the coordinate model where English is taught at a different class time from Navajo. The other model is compound where both English and Navajo are used in the same class.

Different curriculum should exist for each model. People have said that it is not possible to teach math in Navajo, but this is wrong. The problem appears to be that math had not been conceptualized properly in Navajo.

With an approach similar to that of new math, mathematics can be taught in Navajo.

Q: Parents say, "teach my child in English." What is your response when parents say that, let's talk in Acoma?

I say that I will use the languages that I feel are appropriate for that child. This implies that I have a good knowledge of that particular culture. There is also a need to understand the particular instructional objective related to that culture. At present, it is possible to accomplish instruction in the Chicano culture because Chicano teachers know their culture and what they are expected to teach. In the Indian situation, there is often an aide who has a different cultural background from that of the teacher. This makes cultural communication difficult in the classroom.

Indian education has not developed to the point where teachers have a good knowledge of native cultures. This condition has generated superficial bilingualism in many areas.

Vadim G. Canby
Editor-Transcriber

STAFF DEVELOPMENT

Marian D. Lee

A problem in staff development arises in the case of a small tribe, wherein educational levels are low, and when there is a distrust of the white educational system. Yet people feel they have to get everything from the white culture, although they are unhappy about the situation. Indian people have come to feel a dependence on the white system. How then do you deal with a staff who have to rely on an organized educational system in a different culture, but who are incapable at this time to come up with a clearly stated educational system of their own?

Another problem discussed was, How do you staff a program in a community that has been convinced that they must use only English to have progress? Staff development has been hampered by the belief that the native language is inferior as a language of instruction. Non-Indian teachers unconsciously tell parents you can't teach your own children. I have been trained in a college for four years to teach. I know how to teach and you don't. Indian communities are then brainwashed into believing that only white teachers are competent and able to teach.

The educational system has gone wrong in keeping parents out of schools. In Indian cultures, everyone in the family has a part in teaching children. When natives are brought into the classrooms this idea is being extended. More natives should be invited into schools as resource people. Resource people should be used to fit into a lesson according to that person's knowledge and according to the requirements of a lesson. Just to bring in people without specific plans tends to defeat the purpose.

If bilingual programs are to really work, the Indian people have to plan and work out the programs themselves. Non-Indians cannot determine how the programs should be designed. This is necessary for programs to continue after the non-Indian consultants leave. Projects along with the staff should be developed from the community. Education on a theoretical basis loses contact with the community and their needs. Such a program soon loses its value and support.

The best place to get staff is from the community where the school is located. But the community must support the program and must be convinced of its effectiveness and value. Recruitment is easier where there is eagerness to become part of the staff.

The staff as well as the community must be sold on and committed to bilingual education. Native language teachers and English language teachers need to take interest in what each is attempting to do. If they support each other, it will have a positive effect in the learning of children.

After the staff is obtained, there are two problems to be faced in staff development. There is the training needed to place the person in the classroom to teach in the native language and the training needed for a degree eventually.

The need for teachers in bilingual education is great. In terms of qualifications for classroom teachers, namely the academic degree, what is to be done? We are bound by state requirements and civil service requirements. All schools are faced with the program of credentials for the native language teachers. The view was expressed that it was easier to take bilingual persons and train them to be teachers, than it is to take non-Indian teachers and train them to be bilinguals.

It was brought up that even though some Indian teachers are completing college, most do not return to a particular school to work. Sometimes they are offered a better salary elsewhere. Certified Indian teachers often don't want to go into bilingual teaching because they feel they are not trained in bilingual education.

College-trained teachers now coming out are usually not the type of teachers needed in bilingual programs or innovative programs. Their training is often too regimented. They are trained for traditional institutions. Non-degree Indian teachers often function better in a system because they are not trained in this regimentation. Further training for a degree is not necessarily related to the job to be done. Formal education does not prepare a person to teach in the native language. So, the question was raised on why certification should be required of bilingual teachers. It was suggested that we forget about degrees for a while. It was more important to get people on the job and begin to develop them. Through their job experience they will become interested in continued training. There is an advantage in gaining actual experiences along with training over and above spending four years in a college attending classes. Credit should be given for life experiences in the classroom. Classroom aides many times take over the full responsibility of the class when the certified teacher is out for some reason. No mention is made of qualifications then.

Many non-certified native teachers are very competent. Native language instructors are very capable in the classroom. They often produce much more in the way of learning than the non-Indian, because they're able to communicate better with the students.

In-service training workshops have done a great deal in preparing the people for the job at hand. A criticism of many of these training programs under various titles is that while it is satisfactory for immediate purposes they may not be applicable to any long range objective. In staff development it is our feeling that training programs should be geared to certification. University credit and degrees are necessary for the bilingual programs to be recognized. We need to attempt to qualify teachers within the grant period so that there is some assurance of the continuation of the program after the expiration of the grant period.

The Office of Education's view is that bilingual aides will eventually be on equal status with the teachers and become certified. Funding may make it impossible to have two teachers in a classroom - a native language instructor and an English language instructor. The bilingual instructor must be certified to eventually have full teacher responsibility of bilingual classes.

In doing this it is not necessary to send people to a college. Why not take colleges to the students rather than send the students to the colleges. This might be done through community colleges such as those in North and South Dakota. Certified staff in the project can teach some courses on-site with university sanction. Extension courses by university personnel might be organized for credit. Some school boards have offered salary, and housing to those teachers who take courses to gain literacy in the native language. Courses for credit should be kept practical and related to the work to be done.

Bilingual teachers should understand the native language, have the ability to teach and have some knowledge of linguistics.

There are very few experts in the field of Indian bilingual education. Linguists are not necessarily the experts. They are not necessarily educational linguists and thus may not know how to transfer their knowledge into the how of teaching a language or into bilingual education. People with actual experiences in bilingual programs have more expertise in this area. People in the programs in operation must make colleges aware of our needs. Colleges also need to come to the reservations. They have the linguistic expertise and we may have the operational expertise and know what we need. We need to get colleges to give credit for bilingual teaching experience and to other native culture studies.

In working with colleges a lot depends on interpersonal relationships or getting to know professors who are sympathetic to the problem and needs. It is especially helpful to find someone with prestige in a college and work through that person in getting assistance for your particular needs, such as changing a course. Colleges find it hard to develop new courses. What they generally do is try to fit a course into an existing number.

The Sanostee-Toadlena Project has become more or less than the forerunner of on-site and on-campus teacher training toward a degree that directly related to the needs of the situation. Because of its involvement with Sanostee, the University of New Mexico is moving towards developing on-site community education programs. They want to establish programs similar to Sanostee in other places where the education can be more relevant to the particular needs of the students.

Alaska has a Teacher-Corps program where courses are given in the villages. The trainees help to develop curriculum as they see fit to meet their needs. The training program is tailored to the students. The Teacher-Corps is graduating its first class this year with B.A. degrees from the University of Alaska.

The San Juan Project in Blanding, Utah working with Brigham Young University is doing on-site training. Some of the courses are tailored to the needs of the students. It is felt that more universities are moving in this direction.

The Alaskan Bilingual Program, as with other programs, does not have enough native certified teachers. They take native villagers and train them as teachers. Every summer the trainees are brought to the University for six to eight weeks training in literacy methods, materials development and the use of A-V aids. In-service workshops are held during the school year. Summer training and workshops earn college credit. Some courses are geared for certification. Not all participants will be certified. The training is geared to their level of educational attainment. Many are not high school graduates.

Navajo Area (BIA) is working with Northern Arizona University in conducting a Linguistics conference for teachers and teacher aides. Course numbers from the NAU catalog are used, but the whole conduct of courses are determined by the need in relation to teaching English as a Second Language to Navajo children. Language Arts specialists and teachers who have displayed a knowledge and efficiency in teaching ESL work with the college professors in conducting the training.

In staff development we must not forget the non-native teacher. They need intensive training in cross-cultural education. The idea of having all Indian teachers in the schools is ideal, but we don't have it and probably never will. The next best thing is to train non-native teachers to respect and be sensitive to Indian culture.

White teachers who teach in Indian schools are not ready to teach Indian students. They do not understand the Indian child's thought processes, his parents, his language, or the ways of his people. Their acceptance of the legitimacy of the concept of bilingual education and support is lacking. There is a need to up-grade the total staff, both Indian and non-Indian. They must understand the goals of the entire program. The primary goal is really to benefit the children (beyond the goal of getting a degree).

In working with Anglo teachers a mistake is often made which is based on a distinction made in linguistics between linguist and polyglot. A polyglot speaks several language but does not necessarily know anything about the languages. A linguist is a person who may know - only one language but has had training in linguistics. What has been happening is taking the Anglo staff and try to make them polyglots; teach them the native language. Then in turn the Anglo tries to teach language in terms of nouns and verbs. Inadvertently, they are trying to make the children *linguists. It might be more successful to develop Anglo teachers to be linguists; that is, teach them something about languages in general including something about the language they will be confronted with. In turn they will help the children to be bilinguals - able to say* ***well*** *those things that should be said in Navajo and say* ***well*** *those things that should be said in English. It's not necessary for the child to have information about the language to be able to speak the language. Training for Indian teachers and non-Indians is identical here. It is necessary for teachers to be linguists to facilitate teaching the children to be bilinguals.*

Alaska has a six weeks training for new non-native teachers. For the first two weeks they are on a college campus and take a culture course. For the next two weeks they are dropped in different villages where they fend for themselves. Then they're returned to the campus for the final two weeks.

Staff development then encompasses the community, the native language teachers and the non-Indian teachers. All must understand bilingual education and be committed to it.

COMMUNITY PARTICIPATION

Evelyn Bauer

The following is a transcription of the tapes made at the Community Participation sessions of the First National Indian Bilingual Education Conference held in Albuquerque, April 17-19, 1973. The transcription is faithful after a fashion, but many parts were impossible to hear because of background noises or timid voices. Some liberties were taken, in that the spoken word often crumbles into meaninglessness when put on paper. Therefore, deletions and additions were made. Some material which was not related to Community Participation was deleted and two tapes had to be omitted completely. One because of a tangle within what was thought to be an invulnerable cassette, and the second because it was impossible to hear. Our condolences to both of these groups, since they must forever remain silent. Such is the electronic world. We do feel, however, that despite breakdowns and background noises which blotted out the main event, there is much of value that remains, with many viewpoints regarding the participation of a community in the development of a bilingual-bicultural program.

The area or tribe of the speaker (and occasionally the school) is identified whenever possible. Otherwise we merely indicated a speaker as "Participant."

GROUP I

MODERATOR: "What are you now doing with your communities?"

PUBLIC SCHOOL: "There has been opposition from local people in many areas since some felt it to be a backward step. Education is needed but in some communities the middle-aged have rejected the culture. Therefore, they are not interested in language. However, although they are not receptive to begin with, some schools have been pleased with the program after it went into effect. Community participation is the most important part of the program."

MODERATOR: "Was your community interested in the beginning? And were you able to determine language dominance?"

ACOMITA DAY SCHOOL: "We began last fall. There was insufficient community contact in the beginning so the community objected because they felt sacred matter was being taught. So a community meeting was held to explain. Now it's a joint effort. Recordings are taken of local people and artifacts are lent by local people. We did two things to motivate the local people, to participate in the program and lend support. We started with little kids and used them to show local people what can be done. They would read to people. This was a good selling point. We had good materials for them to read. So have good readers and good materials before you present your program to the community."

PARTICIPANT: "How did you present the idea of a bilingual program to your community?"

ZUNI PUEBLO: "We did not tell them all at once -- just the part we thought they would like. We told them that the primary emphasis would be on literacy, i.e., native materials. Zuni was concerned that the folk tales were dying out, so they were pleased to hear this. They were told that tales would be available to them on tape and in print. The Zuni adults were teaching themselves to read by listening to tapes and following the text. So they, too, were involved in the bilingual program and it was preserving something they valued. After this they were more receptive to the rest of the program since they were pleased with what had already taken place."

PARTICIPANT: "Have you had any objection from the Christian group in the dissemination of myths?"

ZUNI: "No, but you have to be selective because some of the tales are pornographic. You try to avoid getting involved in religious tales. Some objection came from Christians but mainly from natives who did not want secrets told. So we published animal stories, etc."

SOUTHWEST ALASKA: "We presented a filmstrip and tape in English and Yupik explaining the program at a School Board meeting. Trained aides showed a book that had been developed. Most village people were concerned with how rapidly their children would be learning English. They felt this was equally important as learning Yupik. We stressed that this program would help them learn English faster and better."

MODERATOR: "Have you had any problems determining language dominance?"

OKLAHOMA SEMINOLES: "A lot of adults still speak their own language but because of punishment when they were in school they are not using the language at home but rather speaking in English to their children. However, they were speaking in Seminole to each other so children were picking it up and had more of the language than parents realized."

PARTICIPANT: "How much control should community have regarding the BIA school?"

NAVAJO: "The School Board needs the advice of local people in regard to, say yai-e'i-bi-che, appropriate times to teach and other seasonal things."

PARTICIPANT: "There are several ways to involve parents. One is to let parents observe their children. When they do, this motivates them to learn themselves and the opportunity should be made available to them. Parental involvement should mean parental opportunity and corresponding education to read in the native language. Programs should be aimed at communication in general, not just children."

PARTICIPANT: "We had a parent survey the first year. Indian, Mexican-American and white parents observed in the classrooms for twenty-one days and made a report. The reports were used in planning the following year's program."

ALASKA: "There is a trend in Alaska to phase out state-operated schools and contract them to the native groups. Legislation was introduced at the last session of the Legislature but it did not pass. Maybe it will next session."

NAVAJO-RAMAH: "Our radio station has been a big help in community participation. Much of the programming comes from the High School. There is trouble with funds now, however, so it may go down the drain. It's used to talk about school work. Community people use it, too."

CROW: "We have a Crow Culture Committee. We enlisted their aid, thereby getting the backing of the community. We invite parents into the classroom. They were shy at first, because they had not been encouraged before the bilingual program, but they are O.K. now. At PTA meetings we bring in the work of the children.

We also bring parents into classrooms to tell stories. But many of our people are afraid to get up in front of groups."

PARTICIPANT: "Have you run into dialect differences that complicate the orthography?"

CROW: "When we change it, the older people don't like it."

OKLAHOMA SEMINOLE PUBLIC SCHOOLS: "In public school, our non-Indian students become very interested in Indian language and culture. It gives them added incentive. But there is a problem in finding people to teach the language and culture at college level. At East Central College in Ada, many students know their culture and language but do not tell you. Now they have a chance to share these things."

PARTICIPANT: "How much work has been done on dialectology?"

OKLAHOMA SEMINOLE PUBLIC SCHOOLS: "Because of a lack of funds, you have to make a choice and use the dialect which is most widely used. You just can't duplicate all these different dialects. Even with "same" dialects, there is some vocabulary difference, so you still must choose. Which dialect communicates the most, which is most respected, which most understood? You need a "literary" style for written material. You must be sensitive to styles of speech, as well."

MODERATOR: "We're getting off into materials development -- which is certainly a part of community participation. Have you been able to get your community involved in developing materials, sharing legends, etc?"

NAVAJO: "In our Navajo literacy classes our parents and other local people came in and told stories which we taped. This was a good resource."

MODERATOR: "Have any of your people been involved in transcribing materials for individual or community profit?"

NAVAJO: "Local people from all areas have been coming in and transcribing stories and information on the culture. It is used for university courses and our own staff is becoming very well educated. We wouldn't have this without the bilingual program."

PARTICIPANT: "The father of two men from our area has his own orthography in Quitchiti, Creek and Seminole. It has been on file at the Smithsonian for thirty years. Since we started this program, his son and grandson went up to Washington to xerox the materials. The son is an artist and we are going to have him convert these legends and stories into children's materials."

PARTICIPANT: "How much interest are you getting from your school boards?"

OKLAHOMA SEMINOLE PUBLIC SCHOOLS: "The problem in Oklahoma is that we don't have good Indian representation on our school boards, even in schools where we have high Indian enrollment. The non-Indian members have been as cooperative as can be expected. In one of our schools, with over 90 per cent Indian enrollment, where we've never had an Indian member on the board, we're getting one and possible more next year. There certainly should be Indian representation in a school that has 90 per cent Indian and 10 per cent non-Indian students."

SEMINOLE: "We have team team teaching now. We don't have Indian people who have degrees but we do have people with great expertise as bilingual assistants and teacher aides in the classroom. But our classroom teachers are non-Indian, so we definitely need to develop good rapport so that the bilingual assistants would feel that they definitely had a place and a job to do, not just someone to close windows, etc. In at least half of our classrooms, we have a decentralized classroom, with an open classroom and the bilingual assistant has a rotating group of children she's working with all day long. In the past, the arrangement was traditional. Now 50 per cent are ability-grouped and rotated and groups with bilingual aides are working with the language and culture of the Seminoles. And I certainly feel that's a start in meeting the needs of community relationships. It hasn't been tested yet, but I feel that the self-concept of Indian students has improved. One of our community representatives is here and she has four foster children -- three Indians and one non-Indian. The non-Indian enrolled himself as Seminole and Creek. (Don't tell anyone, but he's probably on the Johnson O'Mally roles!)"

PARTICIPANT: "Is anyone attempting to do things with their board members in regard to educating them about bilingual education?"

ALASKA: "In Alaska we do have a program for training school board members. I don't know if bilingual education is mentioned. I can give you an address to which you can write for a pamphlet. People go out and give training."

PARTICIPANT: "We have people who go out and give school board training but they wear so many hats that it's hard to say how much training they actually give. But that's their responsibility."

MODERATOR: "Are there any areas we haven't gotten into that you would like to discuss before we adjourn?"

PARTICIPANT: "Many of the title projects (I, II and VII) have come into our community with promises and delivered nothing. And when you start to really see success, there is no more funding. The Indian people are given outdated guidelines to begin with and when they fail, the Government blames the Indians. The Government should be accountable. They have failed to provide an economic base. So many projects are being cut before the Indians have a chance to succeed."

MODERATOR: "Are we getting the community involved to the point that if the Government discontinues funding that there is the possibility of the programs being picked up by JOB, Tribal Revenue Funds, etc.? Are they becoming that committed to bilingual education?"

EASTERN NAVAJO: "The school boards are writing resolutions to take over JOM money. They would set up a Board of Regents so they can determine where funds go.

GROUP II

ALASKA: "Our bilingual program in Alaska is relatively new and most of the decisions are made at the community level whether the program is right for the community, who the trainees are going to be, who the teachers will be and what kinds of materials are to be developed. The community members are also asked to come into the classrooms on a paid or volunteer basis to teach what they have to offer. So really, the bilingual program centers around community involvement. There is no other way. This is our feeling in Alaska. Does anyone have a different type of setup?"

PARTICIPANT: "The whole structure of the program must go through the local community in each of the six schools in our area. That's the foundation and the reason, I feel, for its success."

MODERATOR: "What are some of the problems that could arise as a result of community involvement?"

PARTICIPANT: "A lot of them. Family and tribal differences. The more people involved, the more adverse ideas you get. But I feel we've managed well with the aid of a good community specialist who brings people together and smooths out differences between families that have been going on for years and years."

PARTICIPANT: "One of the outstanding things in our project is also a community person who is constantly in contact with community people, government, and the Tribal Council. This can make or break a program."

PARTICIPANT: "The community work is never done. It is very time-consuming and there are lots of problems."

SOUTHERN PUEBLOS: "The local school boards act as our community councils. They are willing to take on some of the responsibilities of decision-making. Since they are local people representing the different organizations in the community such as Headstart, day school, Tribal Council, etc., this has really helped our project a lot this year."

PARTICIPANT: "In my community, people are very conservative and don't seem to want bilingual education. How do you motivate such people to share their culture?"

CROW: "It is hard for me to answer since we didn't have to sell this approach to our school board. They're the ones who picked up on this approach. I hope somebody else can answer this for you."

CROW: "In our project, we have what we call the Crow Culture Committee, made up of tribal members who know different aspects of our culture. They are recognized by our tribe and by the school district who know and represent our tribe. They act as a clearinghouse. Say we're going to do something in environment. We invite them in and they give us the information we need. Then we have it written down, and we invite them back so they can check it over for us. And then we have what we call an Indian hour in our school. For one hour a day, we have nothing but Crow language and culture. We teach bilingually all day, but in this hour we teach in Crow only. In that hour, the parents can come in and tell stories. We had to throw the non-Indian teachers out the first year to give the Indian teachers a chance to "do their thing." Also our non-Indian teachers are taking Crow literacy classes."

PARTICIPANT: "Our people are traditional and conservative also and don't want to share their culture. Some aspects -- legends, etc., can be shared but writing the language, no."

CROW: "We had that as a problem. The Crow didn't want their language written or their legends even talked about in the classroom and certain of their spiritual things, they didn't want even their own people to touch them if they weren't specialists. But one of the ways we got around this was to get more Crows involved in the first place so we didn't even try to do some of these things until they decided among themselves that this was an O.K. thing to do. For instance, our two young men who have developed the Crow orthography we are now using and that has been accepted and approved by the Tribal Cultural Committee. These two young men are full-blood Crows who were subsidized to go to the University of Oklahoma under the Summer Institute of Linguistics Program and then for a year's study at MIT under the linguist there to develop the orthography that was accepted. So when it was Crows doing it, it was accepted."

CROW: "We had those real hard-core people, you know. We asked Rafael Who-Does-It, 'What shall we teach of the Crow culture?" and he said, 'Nothing.' So we hired his wife. Henry Old Coyote, you know, said, 'No, you're not going to write the language,' so we hired his nephew. So you kind of have to work with that sort of thing but now Henry is hired by our program and one of our greatest opponents has become probably one of our greatest resources."

NAVAJO-ROCK POINT: "Speaking about community, where I'm at we don't have any problems with our community participation and I always felt that --being a full-blood Navajo, and I speak Navajo, that you have to know your culture, you have to know your rules and regulations and to make sure you don't go overstreams on a lot of things, to make sure when these things come in, at certain seasons of the year. You have to understand these things. And I always talk to a community and if I can't *get anything out of community people, there is somebody else. And I always rely on some older people that I know. I think being a Navajo we have our culture and respect for kinship and class system, you must remember. If you use your kinship terms, then all the system is in Navajo society. It seems that being a Navajo, we get along with one another . . . unless you have that respect. You have to have confidence in yourself as a person . . . and this is how I always felt. If I want something for my students from the community people, I don't have to pay too much for it. And I always ask for teaching tools and I'll always have it."*

PARTICIPANT: "And some of the older people are very shy about doing things, aren't they?"

NAVAJO-ROCK POINT: "Not in my community. Maybe it's my color. I don't know."

PARTICIPANT: "It takes awhile for them to decide if this is a trustworthy thing (anything labeled "Education" or "School") before they will come in and tell the stories and things like this. But once they begin to do this, they carry a lot of weight with a lot of other people who join them."

MONTANA-ROCKY BOY: "One of the things we found out in Rocky Boy when we started out was that even though a lot of people liked the idea of a bilingual, bicultural program, they didn't know what we were going to do with the things we got and so we held a community meeting. I think we bought eighty pounds of roast and things like this. We had seven people show up for it. We got to feeling that maybe there was a problem some place. What we did after that, we looked back into the traditional way of doing things and we found out that the people we had to convince that this program was good were the old people and we were very fortunate in having an Indian director who took the pipe to five old people on our reservation and asked them to support this and help us. And so from that evolved a kind of a bilingual Advisory Council at Rocky Boy and these people were working under OEO but they asked to come down and work with us and we received permission for that. And then using the kinship ties, these people drew in other people. And we found that we had to very strictly observe tradition. For example, some of our stories can only be told in the winter time and we had to make very definite agreements with the old people that we would not tell these stories other than in the winter time. We also had to make definite agreements that anything we made that was *semi-commercial would not contain anything religious in nature. These things could then be disseminated to other organizations. But we have a collection of things that nobody knows about at our school. These are religious things that we use in the classroom. Our basic problem in the beginning was that they didn't want to give us anything because we didn't have ultimate control over our materials. As in all Title VII projects, Washington has ultimate control. So we felt very restricted by this. So after we made the agreement that certain things would never leave the community, under any circumstances, and they saw that we did observe traditions and did use the pipe, then we started to get quite a bit of community participation."*

PARTICIPANT: "So down with the pot roast."

MONTANA-ROCKY BOY: "Yeah, right."

PARTICIPANT: "How do you go about continually reassuring people that this is going on?"

MONTANA-ROCKY BOY: "I don't think we have to reassure them any more. We have enough people coming in that keep a pretty good check on us. Our Bilingual Advisory Board -- we have an advisory board that is with us all day -- they keep check on us. And then we have a Parent Advisory Council and they also keep check on us and they keep drawing more people in all the time. One of the biggest mistakes we made when we started our Parents' Advisory Council was to invite twenty people to come and sit down and tell them what we were doing. I don't know. They thought it was very fine and all that sort of thing, but they sat there and they wouldn't say anything. They wouldn't respond and so after that we went as far as sending cars out to bring those people into our classes to help us and I think now we're really on the edge of community participation where we have parents coming and walking into classrooms and saying, "That's really not quite right." and they take the chalk and they go up in front of the classroom to discuss this. I know some projects had a problem-- it goes from community participation to community chaos. But I think there's a happy medium in there. The main thing to do is to use the traditional methods and it's very hard to do if you're a white project director. It's very difficult to understand those ways. But if you have good people on your staff, you can follow these traditional ways."

PARTICIPANT: "What about Washington's claim on materials that are developed by the project?"

PARTICIPANT: "Washington says they can do anything they want with anything we develop."

PARTICIPANT: "How did you get around this?"

PARTICIPANT: "We don't tell Washington. And if any of you are related to anyone in Washington, don't tell them."

PARTICIPANT: "Title VII specifically says that any materials developed under the program belong to the Government and when Title VII is over with the LEA is the owner of those materials."

MONTANA-ROCKY BOY: "One of the problems we all face is that we have informants, people who want to tell us things of a religious nature, and a lot of people feel that kids have to have this, since they're not getting it in the home, they should have some of it in the school, but our problem is how can we put some of this out and yet keep it from the Government. It's kind of our feeling at Rocky Boy that it's none of the Government's business what we develop there. If they don't want to give us the money, we'll find other ways to do it. But the things that the Rocky Boy Community develop are for the children of the Rocky Boy Bommunity. It's for them to decide who gets it and doesn't get it and we're in the process now of talking to several people in Washington about this policy. If the Government wants something, they should have to ask for it. This has hindered us in a great many ways in developing materials, the fact that we don't have total control over what we develop."

PARTICIPANT: "Their trust is good as long as the personnel that's there, stays there, but the community has no assurance that the personnel can always be trusted. That's an important thing. They must feel that they can trust them. That should be straightened out with Washington."

PARTICIPANT: "We have money set aside for resource people and if the material is presented orally they feel very secure about it. They take it away with them when they go."

MONTANA-ROCKY BOY: "And so some of the villages will very strongly select bilingual education and other villages will want nothing to do with it. And it's not that the history of the villages is that different. It has more to do with the makeup of the school boards. The schools that reject bilingualism are really a product of a system (BIA) that for the last fifty years has set up a self-perpetuating system. The parents *of our kids were the ones who had gone through this BIA thing and who no longer spoke the language. To succeed in their terms of success, their kids had to learn English and they felt the old ways were bad. The way we had to work this, we had to go to the old people who never went to school, who stayed on the reservation and have them work on the younger people."*

PARTICIPANT: "What do you do mechanically and morally when the local advisory school board, which is the body that must act if there is to be bilingual education, is controlled by exceptions, people who happen to get elected to office because they are the best at handling paper work? They're the ones in authority and they're the so-called progressive members of the community. Who has the authority among the traditional members of the community? I see this happening in several villages."

CROW: "We're working in the Crow Agency which is in a town which has sixty-five per cent Indians and which has a bilingual program. But in Lodge Grass, where there is an eighty-five percent Indian population, they've been turned down flat by the people in that area and they have a board with Indian members on it. Crow Agency doesn't. I think some fifth column activities are going to have to go on behind the scenes."

PARTICIPANT: "The question I would like to ask is about book publication or getting permission from those who are story tellers. To be paid. Alot of them feel they should get something out of it. That is, money. How can we make them understand that this is for their own people?"

PARTICIPANT: "Can you name any Eastern publishers that don't pay writers for their material? I think we're talking about a set of double standards when we talk of not paying something to these people."

CROW: "And also the Indian parent who comes in to tell a story when there's another Indian person next to him who is getting paid for the same thing. We call that person a teacher and him something else. That's not fair either. So our Director this year simply said, we're going to pay for this stuff. Those people who come in, we'll call it per diem, we'll call it anything, but we're going to pay them for what they come in and contribute. Anyone who comes in and makes what the Culture Committee considers a good contribution, we're going to pay for it."

NAVAJO-ROCK POINT: "May I ask, what kind of book are we talking about?"

CROW: "I'm talking about old legends and stories that we get from older people."

NAVAJO-ROCK POINT: "I have the children develop their own stories. I have them ask questions at home. The children do the drawing and do the writing. I feel that's the only way. It develops a lot of confidence. They're always proud of what they produce."

PARTICIPANT: "What do you do with the old story tellers?"

NAVAJO-ROCK POINT: "You have to know your cultural background so that when the material comes in you'll know what it's all about. You make sure you're not going overboard. Like myself, I'm a friend of a lot of people in the community and if I decide I had a problem with a particular story, I usually ask and they'll tell me the part of that story to make sure I do the right thing. But in our culture, as you know, the mythology is not always the same with different Medicine Men. They each have a different classification and way of telling them. You have to chop it right down the middle to make sure you're not discarding one or the other.

PARTICIPANT: "I really feel that such a program (story telling, etc.) would gain a lot of status if there were monetary reimbursement. We're living in a monetary society, you know. This is the language that we speak. I feel that these people feel that this is something of value to me and if something is of value, you should be reimbursed for it."

NAVAJO-ROCK POINT: "Do you ever use parent-evaluators? You invite the parents in the classroom to evaluate the kids and the teachers and then have a monthly or bi-monthly meeting. Then we use monolingual house parents in the dorms. We use parents to train on objectives. If we want to put something in the classroom, say, an animal, we clear it with the board to make sure it's O.K. and not against the tradition. I teach in Navajo. My counterpart is the ESL teacher."

PARTICIPANT: "The people we pay, we pay $2.50 an hour. These people have something no Ph.D. can give us; they should be paid. Pay the ones who want to be paid. Some don't. At first, people felt they were recording the stories for the bilingual *staff and we had to keep telling them, "This is for your children, not for us." In some places, there are only 1-2 people left who know these things and when they die, it will be gone. One guy had a heart attack. He would never tell us the things he knew. Now he wants us to come get these things quick before he passes on. I hope Barney doesn't mean what he says about the color of his skin because I think it's what's in a person's heart that counts. One of the things I had to do was to fast. I had to go and sweat with the old men. I didn't understand it at the time but they felt somehow that by doing this I was made a part of them and they had to have this confidence before they would accept me."*

PARTICIPANT: "I would like to ask this gentlemen : You do a beginning program in Navajo, then in ESL and then they learn to read in English?"

NAVAJO: "Side by side. They learn to read and write in Navajo first, then in English."

CROW: "That's what we had planned for our project but this is what we're running into now. We weren't able to start our children in their Crow language because we didn't have preprimers. We didn't even have the language written. Well, now we've got it written and we've got our stuff ready to go. But word has gotten out to our parents whose children will be coming in the first grade and they're very worried. They're not at all sure they want their children to learn to read in the Crow language. They're very frightened at this idea. They're very glad about what has happened to their children so far, that their children are learning to talk in the Crow language. But now they're up against that critical thing -- learning to read. And once again, they've dropped back and they're very cautious about this. They're saying, "We don't know if we want our children to learn to read in Crow first and then to learn to read in English."

PARTICIPANT: "Are the academic standings in reading low for the Crow students?"

CROW: "Well, the academic standings of all of the Indian children have been low."

PARTICIPANT: "But why?"

CROW: "Those of us in bilingual education feel it's because we've asked them to read and write first in English in the past instead of learning in the Crow language first and then going to English. We know this but those Crow parents don't know this and they don't want their children stuck in that situation-- where they might learn Crow language and then it would interfere with their learning English which they see as a problem. They're very realistic. They know their kids have to know English.

PARTICIPANT: "But do they know their kids can probably learn English better by learning Crow first?"

CROW: "No, they do not and you can't tell them that because no Crow kid has done it yet. You can talk about the Spanish program, the Navajo program, the German program and every program in the world but no Crow kid did it yet so you can't convince them until some Crow kids do and we're having a heck of a time deciding which Crow kids are going to be the guinea pigs for this. We're not really in the situation that the Cheyennes are in -- the Cheyennes don't want you to touch their language in the schools. We're just beginning to get them to let Indians come into the schools and we're wondering how it has happened on the Navajo."

NAVAJO-MISSION SCHOOL: "I work with the mission staff, teach them how to read in Navajo. The whole community is interested."

PARTICIPANT: "We thought about that. We thought if the parents knew how to read their own language, they wouldn't be nearly as concerned about it."

NAVAJO: "A good example is my own mother. She's uneducated but she knows how to read in Navajo."

PARTICIPANT: "We're different from the Crows because our written language has been around for a couple of 100 years."

ALASKA: "Another thing that has been helpful with a community that wasn't sure about the problem was that three years ago was when the bilingual program started in three villages in Alaska. The first year a film was made at Akiachuk and it showed the kids learning in Yupik and then it showed the oral English, so you could see what happened to the kids and how it was connected so when it is shown in the villages the people can relate to it. It's a good medium for giving this kind of information."

GROUP III

ACOMITA: "Acomita is a fairly small school. It has a capacity of 135 kids (K-4). The school board was sold on the idea of of bilingualism from the beginning. We had some very minor problems when we presented this to the Tribal Council. The Tribal Council thought it was going to create some problems among the community and among the parents. We felt we could not make this mandatory in the schools. Governor Lewis said yesterday, "We should start teaching our kindergarten, first, second and third-grade children something about their language. And this was our idea when we were first approached and when we put in our proposals to Title VII. We were sold on it from the beginning and we presented it to the PTA. And everyone was going in that direction and then we presented it to the Tribal Council. Some of the older tribal council members had their own ideas and they misinterpreted the whole thing because they were afraid we were going to expost some of the Indian religion that they did not want to expose. We had to meet three times with the Tribal Council to convince them that we were only going to teach everyday things like names of birds and household things. So we finally convinced them we were going in the right direction and we had them sold on it. Now we have a lot of progress going out there. And we have really gone a long way in eight months. We thought we would have some problems but the Tribal Council finally came back and said, "You School Board members are all from Acoma and you know what you're doing. You're directly working with the teacher, the principal, the people. We'll just leave it up to you." If they ran into difficulties, that would be the only time the Tribal Council would get together and go over it with them. It's something we should have started years back. I could have got my boys in. We try to teach them at home but they didn't have a chance to use it. So far there are no complaints from the teachers that the parents have objected."

PARTICIPANT: "How many people do you have on your School Board?"

ACOMITA: "Six."

PARTICIPANT: "How much contribution is the School Board getting from the parents? Do parents come in and contribute?"

ACOMITA: "Yes, we've got a parent-teacher committee that meets and they discuss how the Title VII program should go -- also Title I. And what the teachers should teach."

EASTERN NAVAJO: "Our Agency has a lot of Navajos involved in running the agency. I'd like Mr. Plumber to make comments on how his institution arrives at working with communities."

NAVAJO-RAMAH: "The first thing we work on is awareness of the program, what really is involved. The next thing is education--being aware of what policies are and what education is for. It's a real tiring process but once you bridge that gap, it's almost automatic. There are policies as to how much exposure the School Board should have. Civil Service says you can only do so much, but the way I look at it, we give the School Board as much power, as much authority as we can possibly give them. I think in time Civil Service has to give the School Board the authority of hiring and firing."

PUEBLO PARTICIPANT: "There are some things a School Board cannot do. We have to bypass the regulations. In a couple of years the school board will have more power, like firing and hiring. Other than that, we've been empowered by the Governor. The Governor feels he doesn't have time to deal directly with the school so this is his way of dealing with the school (via the board). The School Board chairman meets with the Tribal Council about once a month or if anything comes up the tribal chairman goes directly to the Governor. If the Tribal Council feels they need more information, they call the School Board in and get first-hand information on what's coming up and whether this will be good for the students, or good for the tribe. It varies with each area. We have a unique situation. Instead of all the School Board members being appointed by the Tribal Council and the Governor, three (of a total of six) are appointed by the Tribal Council and the Governor and three are elected positions. They are elected by the Parent Teacher Organization. We have a new Governor each year. The Governor has the option of replacing the three. But he doesn't always. The ones selected by the PTO have one, two and three-year terms."

PARTICIPANT: "Has Borrego Pass had any impact on the schools in Crown Point?"

NAVAJO-BORREGO PASS: "Yes, they put us on the front page of the Gallup Independent. The School Board at Borrego Pass has become real aggressive and has shown other boards what can be done."

PARTICIPANT: "Mr. Hadley, do you have anything to say about school boards and how they work with schools and how you view schools and institutions? (Note: Mr. Hadley is a Rough Rock School Board Member. Rough Rock is a contract school under Navajo Area).

ROUGH ROCK: "Well, we're about 12 miles West of Navajo Community College, 30 miles West of Chinle. There are no paved roads. The School Board started when Rough Rock became a contract school. It started with five men and added two in a couple of years. Every two years, two are elected or reelected by community people. When they are elected, the School Board themselves elect the chairman, the vice chairman and the secretary. The other four are just members. We meet every Tuesday."

PARTICIPANT: "In the last election, were issues brought before the community? Were there debates? What were the issues?"

ROUGH ROCK: "Yes, at Chapter meetings. At School Board meetings, too."

PARTICIPANT: "How did certain School Board members convince people they should be elected? What did they say?"

ROUGH ROCK: "It all depends on their education. The person that had the experience -- Councilmen, etc. That's the way they were picked. Two of the School Board had never been to school. I was the only one that had a high school education. That's the way it goes."

ACOMA: "Does the School Board get paid?"

ROUGH ROCK: "Yes."

ACOMA: "I was railroaded into being President of the Parent Teacher Organization. Then I was automatically elected to the School Board. I felt I could contribute. I don't get paid, not even a penny. Our Board doesn't have any funds, even for transportation."

PARTICIPANT: "The question of School Board pay, it can be approached as per diem. When you get into subsistence living, people should be paid, especially for the time they put in, because they put in all day."

PARTICIPANT: "Sometimes all night."

PARTICIPANT: "Are these School Boards operated in an advisory capacity or do they operate the schools?"

PARTICIPANT: "They operate the schools, set policy and in areas where they need help, they get help on a consultant basis."

PARTICIPANT: "I get the idea that the BIA is dictating to them. Is that right?"

PARTICIPANT: "No, this is always a sore spot. People say the School Board is being paid but actually it's a per diem type of thing for one-day meetings and usually they set all personnel standards and policy and they have to have monthly reports on all expenses from different Title projects as well as the main contract and then dealing with personnel."

PARTICIPANT: "It's not uncommon for Board members in rural public schools to receive per diem."

PARTICIPANT: "In San Francisco, they get Cadillacs to drive them to School Board meetings and $75.00 a day."

PARTICIPANT: "Is there a danger of the School Board being a token School Board?"

PARTICIPANT: "No, our School Board gets $25 a day for their meeting (one day a week). The School Board has to be very sensitive to the community since that's where they're elected. And if they're dissatisfied with the school personnel, they can put pressure on the school personnel as well ..... that's the kind of system that is based on American education that the Indian has been denied for years and years and years. Everybody thinks it's a communistic idea and yet the whole country is based on this school board type of education. And they're much more responsive to the community and it makes the faculty much more responsive to the School Board because you know they represent the people."

PARTICIPANT: "The BIA has been criticized for running boarding schools. What difference does it make to contract a school if you still run a boarding school?"

NAVAJO: "There is a "have-to" on the Navajo Reservation of boarding because of the roads. But we do both -- dorm and bussing.

The parents have a choice. The kids who are too far from the bus have to board but most of them do go home on weekends. So we have maybe ten people in the dorms on weekends. But as the roads get better, more and more people will want day operations."

PARTICIPANT: "In the past the BIA has said, "Give us your children and we'll take care of them," so the parents lost their responsibility. In the contract schools, do they stress responsibility of the parent?"

NAVAJO: "I think that's the School Board's job. People feel that if they have no control over their child then they can change the pattern. In our community, the School Board stresses that we will have education equal, in English and in Navajo. This is the thing they have wanted. And another thing they wanted was to be able to operate our own schools. These are our own children and we want some responsibility for the type of education they get. I think when people want to go contract they're really serious about getting themselves involved. I think there's a certain amount of pride (by children) that their parents can be involved in their education. This has been missing. They've seen their parents as people who could make decisions for non-Navajos or non-Indians. For the first time they're seeing their parents as people who are responsible and who are making decisions in certain facets of BIA operations."

LAKOTA: "We have a problem among the Lakota people and I think that it would be a problem among all people. We are interested in getting the actual Lakota culture into the classroom with the language. We can bring the language in but the people who have the culture are way out in the country and they do not understand that they now have a real means to participate in the classroom. We offered to these people to visit the classroom. This has not been enough for us. They come in and look with wonderment at what is going on in the classroom but they do not want the language taught at the expense of other academics. The people are afraid since they were told Lakota was bad when they went to school. They're afraid their children will miss other subjects. They say, "We can teach Lakota at home. Give the kids their academics." We have three boards, a Title I Board, a Parents Advisory Board for Title VII, and a School Board. The community does not respond to any meetings at night -- they're too far out. They can't get out at night. We have what I consider a disaster in trying to get the culture into the classroom. We have it from the people who are at *the school, but the people of the community, the older people, no. Do you feel that the School Board is adequately representing the people and that what you introduce is culture?"*

NAVAJO-CROWN POINT: "Most of our people are predominantly Navajo-speaking and Navajo-oriented so there is really no reason for English, except maybe to get a job. But you can't motivate kids with that type of thing at that age. The only time you need English is like when you go to a doctor, and you can always find somebody to interpret. The situation is so different."

PARTICIPANT: "In our situation, they identify the school as a white institution -- like the doctor."

NAVAJO: "Well in our situation, since the School Board has taken over, they really feel it's their school. One of the problems is non-Navajos learning to work under Navajos for the first time. It's difficult, psychologically, for people."

PARTICIPANT: "When you have these parent meetings every week, which parents come?"

NAVAJO: "Parents of the children in the classrooms."

PARTICIPANT: "All these children have easy access to the school, is that right?"

NAVAJO: "The teachers send out notices that they will be having teacher-parent conferences and quite a lot of people come for that and sit for quite a long time just to have a conference with the teachers. Usually the teachers make a special effort to bring a parent in if they want to see that parent for particular reasons. This is a voluntary conference. If their child is in the dorm, they go over to have a conference with the dorm staff."

PARTICIPANT: "Do you feel that you have successfully made the transition? That it's no longer a white institution but a Navajo institution?"

NAVAJO: "I think so, partly because we are out in the middle of the Navajo reservation. The majority is Navajo."

PARTICIPANT: "How did you go about getting a contract?"

NAVAJO: "The School Board decided several years ago and went for two years just finding out about contracting and then they asked my husband to help them. We spent a good year just finding out the mechanics and then getting people to come in and help us with those things we didn't know about and finally we had to go see Bruce who was at that time the Commissioner and then go back through the area office and then they negotiated the contract with the Bureau for a good part of the summer."

PARTICIPANT: "Do you have any problems recruiting, like with these twenty-year teachers who are afraid of losing their seniority?"

NAVAJO: "Most of the BIA people left except for a few people who stayed with the Board. There was one twenty-year teacher who wanted to take a year's leave of absence to work for the Board and she was denied that leave so she had to transfer but they had to get a whole new staff."

SOUTH DAKOTA: "In South Dakota we're given the option of going BIA or going "Buy Indian" contract. The area office gave us two things we have to abide by if we do. We have to have a referendum by the people asking for a bilingual contract. If they approve of it, then they have to vote the School Board member in. So far, nobody has tried that on the reservation. They're a little leary of going "Buy Indian" so far. They want to learn the ropes before they take over."

ACOMITA: "We're in the same situation, like this man said, we're not quite certain whether we should go contract or remain BIA because we've got a few good teachers and we're afraid that we'll lose those. We're afraid we won't be able to get as many teachers. This is one of the problems that we've had. We've interviewed a lot of good teachers but nine out of ten are scared off because we're too far out and there's no adequate housing, but so far, we've had five or six that have commuted from here (Albuquerque) to school. When I first went on the Board, there were only one or two and they were claiming that it was costing too much to drive back and forth every day. But after we got five or six commuting from here they found it was that much cheaper since they only had to drive their car about once a week. We're still in the process of deciding whether or not we should go contract. We've discussed it on and off for the last year now and it seems to me that we always come back to the point of, "What if this doesn't work?" But the BIA promises that if it doesn't work we can always go back to

BIA again. We've discussed this with the Tribal Council but at first the Tribal Council didn't buy it because they were afraid we're going to take over the Tribal Council but after they understood we were just going to contract for the education part, it was O.K. But still they felt the same way. We did explain it to the Parent Teacher Organization once."

PARTICIPANT: "Would you clue me in on one thing. If you go contract, is it the community that then funds the school? It's not BIA supported anymore?"

ACOMITA: "Here's the way I understand it: Instead of us coming through the Area Office, the money would be funded directly from Washington to Acomita and then it's up to the School Board and the administration there at the school to set up the budget and run the school and hire and fire wherever we need to."

PARTICIPANT: "It's not really the community money then?"

ACOMITA: "No, it's still Federal money but it's directly allocated to the school and it's up to the school to decide if they want to buy a new bus. But the way things are going, everytime we want something, we put in a requisition through the Southern Pueblos Agency. It stays down there for a month, goes up to the Area, and it stays there for six months. By the time school is out we get our supplies. This is the thing we're trying to get away from. For one example, we had a school bus sitting out there for almost a month. With one little hose about this long broken. If we were contract and had the funds, all the bus driver had to do was to take that, I think it was a power steering hose that he could easily take off, take it to the nearest dealer, buy one and put it back on the bus and the bus could be back in operation in half a day at the most. But they put in a requisition to the Southern Pueblos; it stays there a week, then it goes to the area and it stays there another week and by the time they finally put it back on, the bus has been sitting there so long, the battery went down! So this would be a streamlined way of doing things."

ACOMITA: "The teachers, when the school goes contract will not be under Civil Service; they will be directly under the Acoma School Board and the Acoma Tribe. This is where we're afraid that we're going to lose some of our good teachers because they might want to go that route."

PARTICIPANT: "It seems to me that if they're really good dedicated teachers . . . ."

ACOMITA: "But you must realize that these people who have put in years, they want their retirement. They have to resign their position with the BIA if we go contract. If they've got 15-16 years in you're not going to expect them to resign just to come work for the tribe. They might want to go elsewhere to put the extra years in so they can retire after 30 years. This is the reason we're at a standstill right now."

NAVAJO: "I teach on the Navajo. Why can't I work for the tribe and carry on my Civil Service? It isn't written that way now, but it should be. And I don't care if the Indians some and take my job. I feel if they can come in and take any job they should be entitled to all the privileges I had as a civil servant. I know the way it's set up, it can't be right now, but maybe the Indians can get together and change it. Here's two people from Rock Point, they don't have any of the Civil Service retirement. Here Acomita starts up and what can you offer a person in the way of retirement? I have eight years left before I'm 65 and I can't throw that away. I'd like to continue and I don't care if I work for the tribe but I feel I should have my annual leave, sick leave and other Civil Service benefits. Since they're paying the Acoma people to run that school, I should be able to go and work there and keep my benefits. It's only fair to the Indians. When they "take over" a school, they are entitled to everything I have as a Civil Service employee. You should insist that your teachers, white or Indian, maintain their Civil Service benefits. Why should they be cut off when it's all the same fund?"

ACOMITA: "That was one of the discussions that we had, if they could change it so we could keep our BIA teachers that we have now. Whether or not a school is under contract, the benefits should be carried over. That's why we're kind of shying back until we discuss it further and, hopefully, during the summer we'll get together on a one-day meeting and go over to see if we can make changes. One of these changes is why should the teachers have to leave here just because they're in Civil Service? Why couldn't we make some provisions so they could remain here with us until they change the policy, where the career teacher will not have to change just because one school has gone contract and the other has remained BIA."

PARTICIPANT: "Our Board, too, has expressed the wish that they had access to lots of teachers as potential employees."

"It's surprising, though, the number of good qualified people who will put in an application to work in a contract school because they would like to work under an Indian-controlled school. But the area of Civil Service, we've tried to have Washington check that for us but for some reason or other BIA is too scared of Civil Service. But they will not make the contact. You have several programs which are Federal but which are not bound by Civil Service standards. They can go under the benefits but nobody checks it out in Washington so if it's going to be checked out, it's going to have to be checked out by the Indian people."

NAVAJO-TOYEI: "At Toyei, they voted unanimously to go Civil Service rather than the tribe, just because of the benefits."

PARTICIPANT: "On a contract school, who evaluates it?"

PARTICIPANT: "The contract is quite strict, but you can negotiate for those things which are important to the board. The contract expects the contract school to do more than the BIA operations so that you get more evaluations from the Bureau and from the Tribal Division of Education as a third agency."

PARTICIPANT: "I don't think he understands that the contract schools still go through the BIA for their budget and things."

PARTICIPANT: "It's a cost reimbursable contract so you can't even waste money."

PARTICIPANT: "The board made very sure that it was not a one-visit evaluation but a quarterly type of thing so if it's a very bad report the Board has a chance to see what it can do."

PARTICIPANT: "Then it's not totally Indian controlled?"

PARTICIPANT: "You have to negotiate the contract. Yes, you have obligations from both sides."

PARTICIPANT: "The auditing, is it done by the Bureau?"

PARTICIPANT: "By the finance people, yes."

PARTICIPANT: "Do they decide if the contract is to be renewed for the next year?"

PARTICIPANT: "No, the negotiations have to go before then. They've been out there evaluating all along."

PARTICIPANT: "But you still do have to answer to the Bureau for guidelines and that sort of thing?"

PARTICIPANT: "Only in establishing the contract."

PARTICIPANT: "How many years does your contract run?"

PARTICIPANT: "It's a yearly thing."

PARTICIPANT: "And if we don't meet our obligations, the Bureau has the right to take the school back."

PARTICIPANT: "Indians have a better chance of contracting with OE than with the BIA. It's easier to contract for Title VII than it is to contract a school with BIA."

PARTICIPANT: "Is the contract written as a continuum?"

PARTICIPANT: "It has to be renogtiated every year. They have to give 60 to 90 days notice, if the BIA is not satisfied with the contract operation of the school. Or maybe the board decides they don't want this sort of thing and they have to give the BIA 60 days notice."

PARTICIPANT: "Is it understood that you will go contract next year?:

PARTICIPANT: "Well, the negotiations are going on now."

GROUP IV

MONTANA-ROCKY BOY: "The situation is so difficult when you have a white School Board. At Rocky Boy, we have an Indian School Board and if we want to go someplace, we just tell them."

PARTICIPANT: "Tell us how that came about. You didn't always have your Indian School Board."

ROCKY BOY: "Before 1960 our education was controlled by five BIA Day Schools. In 1960, the Haver School District, twenty miles away, took over control of kids on the reservation and built a school (a nice school) on the reservation. Between 1960 and 1970, they controlled that education. Unfortunately, they had the policy of passing off all the teachers they didn't want in Haver to the reservation. We had five high school graduates between 1960 and 1970. And in 1967, some of the Indian people got together and said, "This is ridiculous!" So they passed a petition to try to get control of their own school but that was voted down. In 1969, things were so bad that they took another vote and it was overwhelmingly in favor of creating their own School District. So in 1970, with funds from five or six foundations, including the Playboy Foundation, they started the Rocky Boy School which is community controlled by Indian people. Since that time, the goals of the Rocky Boy School are bilingual, bicultural all the way through. What we can't do under Title VII, they (the tribe) can do with their money. The Rocky Boy school is completely individualized. You won't find a text-book in the school, and we're moving the 7th and 8th grades to open classrooms. We're doing some very i-novative things we never could have done under Haver School System."

PARTICIPANT: "We've got a big transportation problem. We wanted to put all our Indians together but the School Board was talking so far above the communities' head there's no way they can get in there because the Board is made up of doctors and lawyers.

PARTICIPANT-ROCKY BOY: "We wrote to the Kennedy Foundation. We got David Robinson, a Kennedy Foundation lawyer. He spent a year at the Rocky Boy School straightening out that mess. The Kennedy Foundation really helped us a lot. It's a tough situation. You can do more when you've got all the Indian kids in one place but we feel part of our responsibility is to educate the white kids along with the Indian kids."

NAVAJO-RAMAH: "This is our second year of operation at Ramah Navajo High School (7th - 12th grade). It is an Indian community controlled school. Community participation is more developed at the pre-school level than at the secondary level. We were funded at two levels, one being the legal and the other the instructional component. Part of the legal component had a budget for parent advocates. I don't know what they had in mind. Ramah is called a community-controlled school but it is located outside the Navajo community in a Morman settlement.

(It was a state school which was closed down.) The people are a part of the Navajo Tribe but the lands are not contiguous. We didn't feel we could ask parents to participate in a school outside their community since they are busy with other things, so we asked that the funds designated for parent advocates be used for a parent adivsory committee and it was approved so we provided stipends for the parents who participated in the things we planned for them. We feel that education or some form of orientation is necessaru because the parent advisory committee members are without schooling. Not one of them has gone to a formal school, the kind of school they are helping operate. Therefore, we've had to give them some basic education. We've asked them to observe classes; we've given them orientation as to school policy; we've told them what it means to go from one grade to grade, what a grade means, why attendance is important, what teacher training means, teacher certification, what the state minimum standards are and what it means as far as day-to-day operation of the school is concerned. We've viewed these people as education opinion-molders and our efforts to educate them would leave a permanent impact on the community. These people would continue to live in the community and have contact with community members. The original plan was to have the parent advisory community rotate but now they are saying *they* *will decide how to operate. They will work out the by-laws and define ways that they will put the Parent Advisory Committee on a rotating basis and formalize whatever they feel would be beneficial in the way of community participation. We are at the end of our first year with a Parent Advisory Committee. We have asked for funds to continue to provide stipends for them. We feel justified because it is outside their community and because the idea of voluntary community service is an upper-middle class value and it's easy for a wealthy housewife to have the time. But to ask the poor is an imposition. I remember attending a Title VII training program in San Francisco and people brought along Navajos and people from other tribes that wore traditional outfits, and people were satisfied that these Indians were bodily involved. We hope, at Ramah, to get a* *meaningful* *involvement of the Navajos at Ramah, more than the cigar-store Indian type of involvement--the warm body involvement that I saw in my first contact with Title VII. That they really know the white man's idea of education--taking the child out of the home to a common place called a school and hiring a person who is an expert in teaching children. The Navajo idea was teaching children in the home. The parents taught the children in the wintertime. Schools are run on a*

different schedule. Our people have been subjected to this type of education for over 100 years and the parent-child contact has been cut off for that length of time."

NAVAJO-(SANOSTEE,TOADLENA TEACHER TRAINING PROJECT): "We are training ten teachers. Our money comes from OE (Title VII) and we are accredited by Antioch but we're negotiating with the University of New Mexico to take over after July. Any ideas or questions regarding community participation?

NAVAJO-ROCK POINT: "At our school, Rock Point-also a community school, we get out consultants from the community. The parents are more involved than people who don't have kids in school. We have monthly parent conferences where the teacher and the parent go over the reports and the whole day is dedicated to the parent in the classroom and with the teacher."

PARTICIPANT: "Do you have a Parent Advisory Committee or use them just as consultants?"

PARTICIPANTS: "Just as consultants."

PARTICIPANT: "What about a community that has been so indoctrinated by the BIA that they feel their language must die out before they can progress in English? Now the teachers want to change it drastically. What approach would you use to change their minds or induce the community to look at the situation linguistically for the future of their culture?"

PARTICIPANT: "What are the normal lines of communication in your community? Mass meetings?"

PARTICIPANT: "There's a school board. They talk with the villagers and the villagers are divided between those that want native language in the classroom and those who have been convinced by the BIA that English is the only way to go."

PARTICIPANT: "What I would do in your situation is contact the parents first and then talk about language and tell them there's a problem. I would tell them that English is not the only answer, that the schools should be bilingual."

PARTICIPANT: "You want the program to be grass roots, you want the community to ask, after some orientation by the school board, for bilingual education.

SANOSTEE-TOADLENA: "We have a similar touchy area -- religion. There are converts to Nazarene or Pentacostal among the Navajo, so when you talk about Navajo matters, it's hard not to talk about religious issues. We are fortunate in that we can bring in other Navajos from other areas who have gone through a similar transition and who are convinced that bilingual education is important. And there are so many other issues to dwell on besides religious matters, history, plants, arts and crafts, and geography. So we got around it that way. Last year we had a lot of outside speakers and we made a video tape. One tape was made by Ned Hatatli, the man who was President of Navajo Community College. He talks both languages and talks about bilingual education to the seventh graders but actually it was directed to the whole community. We also have a video tape of Peter McDonald (Tribal Chairman) talking about a similar thing. So that seemed to have a good effect on the community."

PARTICIPANT: "You speak of the community being divided in its opinion. Of course, the ideal thing would be to have everyone united on your side. But would it be possible to run a two-track thing, those who want it (bilingual education) and those who don't? Don't force them the first year. And I think that the general enthusiasm of the one will probably win over a good portion of the other."

PARTICIPANT: "Wherever studies have been done, the students who have been in bilingual classes are better in English after they have been in bilingual classes, than the children who use only English. My own experience has been when this argument has been presented to parents, they become much more enthusiastic about bilingual education."

NAVAJO: "There is a BIA film on bilingual education (made in Alaska) that we used with the Parents Advisory Committee, that really impressed them and we also have taken them to other schools like Rock Point and observed the success of bilingual education at the lower levels. They went and visited other parent advisory groups like at Rough Rock and Rough Rock was recently at our school so there has been an exchange."

PARTICIPANT: "If the community can be made aware of the distinction between teaching Navajo and teaching a subject in Navajo and of the different objectives, they may have a better feeling about it."

NAVAJO: "With our parents, it was somewhat baffling. When asked the kind of education they wanted for their children, they gave a very general statement: "We want them to be educated enough so they can come back and help their people." Very vague. Or "We want them to be able to speak well enough (Navajo) so they can attend a chapter meeting and help plan with their people." I think with more involvement they'll understand what we mean by behaviorally measurable objectives. In a community where the parents and the school speak a different language, good interpretation is needed. Someone who is able to understand both sides is really critical."

NAVAJO: "A lot of the administrators are making mistakes setting up these councils and asking for their participation in setting up curriculum guidelines, and all that and most of the parents back out because they don't know very much about school operations so they just back out and don't go to the next meeting. But at Rough Rock and Rock Point, they're succeeding in using the parents as evaluators for a week or so. They evaluate classes and participate in the classroom as lecturers. At other schools they act as consultants and they tell stories, myths and that's where they get most of their participation and also they attend chapter meetings and explain some of their projects. Also they bring in parents as counselors to the children, in the dorms in the evenings. This is where they get the feeling they are needed at the school. These community schools are run by the people and this is why they come into the school in contrast to when BIA ran the school."

PARTICIPANT: "It takes education and time. Community participation has served as a threat to some non-Navajo staff. There have been some cross-cultural conflicts but they have been resolved."

PARTICIPANT: "Do you have a proposal in for a community radio?"

RAMAH: "Ramah does have an ethnic station where the Parent Advisory Council, the School Board and the school officials, etc. make their reports about the school. It's a school-owned FM station. I thought Rough Rock and Rock Point were trying to get community Radio stations."

PARTICIPANT: "I don't know. It was funded by OEO and now I think it's included in the BIA contract. We did have some trouble getting the BIA to understand that the radio was a *valuable part of the school in community relations and community education."*

PARTICIPANT: "The only type of media we use on our reservation is chapter meetings."

PARTICIPANT: "The trouble with radio is that they don't have a chance to ask questions. Are your Parent Advisory Councils related to projects? Is there a Parent Advisory Council for Title I or Title VII?"

PARTICIPANT: "In our school we have only one but they are subsidized by Title VII."

PARTICIPANT: "We hired one of last year's members of the Parent Advisory Council as a parent teacher to help teach the Navajo language. So she is a consultant as well as being a teacher. Some of the other Parent Advisory Council members are involved as teachers in areas where they can feel qualified."

SANOSTEE-TOADLENA: "Some people have the cart before the horse. You need training before you can have a bilingual program. We have ten students; by the end of three years they'll be graduated with a BA degree for elementary teaching specializing in bilingual programs. They are taking courses like indigenous arts and crafts, introduction to early childhood education, Navajo history, culture (William Morgan is the instructor) and orientation to Navajo education system, orientation to social studies, social science, development of Audio Visual equipment and its use in the elementary classroom and language arts. We bring in elderly people and they tell stories and it's taped so teacher trainers can study it over and over. Students are doing film strips of their own. They are developing Navajo publications for young children. Some of these ten students have accumulated 122-130 quarter hours or 80 semester hours. Six to eight students will graduate next June with a BA degree."

PARTICIPANT: "Where do you get your funds?"

SANOSTEE-TOADLENA: "Title VII."

PARTICIPANT: "There's a demand for bilingual teachers all over--State Department, Public schools. They're dying to get them."

GROUP V

(The following questions were elicited from the group and put on the flip chart:)

1. *Does the community really want the bilingual-bicultural program?*
2. *To what extent should the community be involved?*
3. *Who is innovating these programs on the community level?*
4. *When people live in a widely-scattered area, how do you bring them together?*

(Discussion followed)

MODERATOR: "Does the community want it?"

ACOMITA: "I'm an Education Specialist (bilingual-bicultural) at Acomita. I think the community does back us up, although last year the Governor never did come to our bilingual-bicultural materials development center but this year the whole staff came over and they were really for it. The community participation there is terrific."

ACOMITA: "The community is very interested now."

MODERATOR: "So I hear you saying that in the first stage, the community found it difficult to relate somehow."

ACOMITA: "They thought we were going to go into religious things but we haven't. We have 2700 words and other materials displayed out there and we're really going to town and the tribal officers have really backed us up on this."

PARTICIPANT: "Did you find the tribal representatives doubtful at first?"

PARTICIPANT: "Is there a survey taken of the needs of the local Indian children before a program is undertaken. In the community where I come from, it's going to be a complete reversal back to the Indian language. This, I feel, is twenty years behind the time. When we were younger, we needed translations in our own *language as to what was being said in English. Technology is changing our ways, yet we want to go back. We have all talked about the positive side, but what are the negative things of a program of this nature? We must look at it from the level of our own young children. Is it going to be a detriment to them? Are we, as grown-ups, trying to preserve something that the young are not interested in preserving? My next question is, would this be a detriment to the English language when we learn to speak the Indian tongue again? I have gone around speaking to other people but have not received any answers and these are questions in my mind I would like to have cleared up."*

ARIZONA-PUBLIC SCHOOL: "I work in a public school in Arizona. It is on the Navajo reservation. Our particular school does not have a bilingual program. There are segments of our community who do not need a bilingual program but there are segments who do. Don't think you can say it's an either/or thing? You have to tailor your program to fit the individual needs of your children."

NAVAJO: "I'd like to have bilingual education defined. I think before we get into a discussion of bilingual education we have to define what we're talking about. Are we talking about initial reading in the first language? Are we talking about using both languages to bridge gaps of communication? We need to come up with a bilingual program but we need to know what we're talking about before we can answer the types of questions that this gentleman is asking."

PARTICIPANT: "We have three bilingual programs but we find that while it is called bilingual education, we're working toward the goal of bilingual education and we have not achieved that yet. We're working toward the ability to fit into his own community with his own people and his own social and family situation, at the same time to compete and take his place in an English-speaking world which he must do to earn his living. And we're talking about coordinate bilingualism, which is the ability to shift from one language to another. But we don't have this. Our Indian people are linguistically deprived people, many of them. They speak some of their own language but not as well as some of their ancestors did. They speak English and they're lacking in understanding in the English language. They can come in and say "Good Morning," etc., but when it comes to getting out of the elementary part and getting into a situation where their learning depends on their ability to understand English and to read."

PARTICIPANT: "In our community the children at the age of three are not using our native tongue and the few that are, are branded as slow learners. Why are they branded as such?"

MODERATOR: "I think we're getting off the subject of community participation. Let's get back to the question. How does the program get started? Who starts it? Communities, in my experience, have trouble grabbing hold of it. They don't know how. They've never been in a situation before where they were even asked their opinion. The schools were teaching what the schools wanted to teach."

NAVAJO: "But how can they be involved if they don't know what they're talking about? The important question is: How do we get the community together, get them to know the right questions, so that they may give us the answers. In each community you're going to find a different answer. In my community, it won't be what it's going to be on a reservation."

CANADA: "I'm from Alberta, Canada. We call what we're talking about, 'Cultural Programs'. After fifteen years of integration, we went into this program. We thought this would solve our problem, dropouts and everything else. But it seems that it made it worse. So it has to be the community now, saying, "Let's try this." And this is what we're doing. We've been doing some experimental work, for three years now, in languages and we have hopes now that we'll solve some of the problems that nobody could solve before. We must involve the community. Some of our reservations in Canada are sitting back and waiting to see if these problems are going to work out. But I don't think there's any time for waiting now. I think we have to do things for oneself and I think we know how to do them."

OKLAHOMA: "The children who spoke only Choctaw were branded as slow learners when they came to school. But through the bilingual program where we put native aides in the room that communicate with this child and recognize his language in the school as a legitimate language and with the aides' help in giving instruction, etc., they catch on much faster. They don't take a seat in the back of the room or consider themselves dumb. And when the child is accomplishing more than before, then the community accepts it. The children become happier in school and they didn't cry so much when they have to go to school because they were better accepted. Anybody who speaks two languages is off. I have seen it work.

RAMAH: "We were talking about whether the community wanted it. On the reservation we have a completely different community from urban or off-reservation. We shouldn't generalize because all of our bilingual programs are different. There's hesitancy to accept a bilingual program on the reservation. One of the important things is to inform and educate the community. This is what has happened in my community. There's hesitancy at first, but when we finally make them feel they are important people and can decide the future for their children, they come through very well. Our bilingual program starts in the seventh grade. At this point, the parents do realize that there is something wrong with the education their children have received before. They get so involved. They've never been to school but they've taken an orientation as to what school is like, what grades are. They realize their students are lacking something, that they're reading at a third-grade level so that they're interested in doing something about it and we found out from experience that bilingual education should begin at the early levels to give the children an equal chance because they come to school monolingual in Navajo. The question is, "How should they become involved?" We have an advisory board and they've become involved in just every phase of school. We try not go get them into discipline areas as much so they don't become disciplinarians only to the students. Our problem now is to instill cultural pride and identity. This is a basic part of the person's ability to become happy, to not have self-hate, which becomes evident in our dropouts and our suicide rates so we feel that the community is inseparable from the school. We rely on one another. The problem is that sometimes the community dictates so much that educators start feeling threatened. They say, "We've been through all these years of education and sometimes our ideas are thrown out. We have to be open-minded in this area."

PARTICIPANT: "We might be assisted by trying to define what we mean by community or what kinds of community we're all from. The problems are going to be different depending on what kind of community you have. Is it a completely monolingual community? Is it related to a boarding school? Is it identifiable within a school district of a public school? What makes a community? Is it just a group of people? Is it a language group? A cultural group? A racial group? What makes the community?"

PARTICIPANT: "We're talking about the native tribe community."

PARTICIPANT: "I haven't heard it used any other way so far."

PARTICIPANT: "Also, the community refers to the parents of the children."

PARTICIPANT: "I think your question is pretty good because you've got the elected officials and you've got a lot of progressive young people who are well educated and very much enlightened as to education. When people talk of community, I wonder how often they mean a few select people in the community who are more informed that the community at large."

PARTICIPANT: "Will you excuse me but I consider myself a part of the community where I live and I'm not Navajo."

PARTICIPANT: "What about the students that we serve?"

OKLAHOMA: "In Oklahoma, we do not live on reservations but there are geographically areas in which there is a grouping of native people of one tribe or another, but we do have these children mixed in school. And we saw in our demonstration from our Seminole group, there were twelve children, with their bilingual aide and she was conducting it in Seminole. All of them were full-blood except for two little tow-heads who were obviously white. But they were enjoying this and learning from it and this was having a terrific effect psychologically on both groups. The white children were impressed. Sometimes they had to ask. They didn't know the words and the bilingual aide would tell him in Seminole, "You tell him, Johnny." This was good for these white children to see (the Indians) were not dumb, that in their own area of experience they were leaders."

PARTICIPANT: "A community would be a group with a common need and a common goal."

PARTICIPANT: "You talk about a community living in a group but where I come from, the homes are scattered geographically. Then what do you do? Do you say that the parents of the children who go to that school are the community?"

MODERATOR: "It seems to me everyone defines community somewhat differently, depending on their situation. Have we gotten every kind we can think of?"

PARTICIPANT: "Our community is the reservation. We have white people there too -- teachers and some other people who are working for the native people and they're the community, too.

PUEBLO: "In my situation at school, I have Laguna students and Acoma students. Sometimes we get into problems like this -- if we're studying, say, animal words, the Laguna teacher comes up and says, "No, we say it differently." And I have to say it in two ways, the Laguna way and the Acoma way and it confuses me as much as it confuses the children. So I've got almost two communities to deal with in some aspects."

PARTICIPANTS: "Are the children forced to learn their language?"

PARTICIPANT: "We don't force ours, if they don't want to."

MODERATOR: "How do you get the community involved? How does the community itself get involved? Maybe we can turn to that question."

RAMAH-NAVAJO: "Well, our people are on a very low economic level; they just have time to go to school because they have other duties, to make a livelihood. So what we did, we provided stipends in our budget for them to supplement their pay they would have lost. They do appreciate this and come regularly. We call them the Parents Advisory Council. They're not all parents but they're leaders of the community. We have the Chapter houses on the reservation which are little governing bodies and supposedly are representative of all their constituents and we talked to the community worker. She gave us a list of all the different people from different areas of life and the School Board is all Navajo and the list was refined several times so that we could get a good spread and we pay them stipends for coming to school."

PARTICIPANT: "When it comes to community involvement we are not involving the people who really need a program such as this. In other words, we have one big old hairy meeting of all kinds of parents and we say, 'O.K., let's have a council.' Those hands that are going in the air, those people are going to be leaders anyway and then we have those parents of children who really need this kind of program and they are ashamed to identify any problems that the children have and who are in the back row. These are the kind of people who need to be on such advisory committees."

PARTICIPANT: "Let me put you on the spot. How would you do that?"

PARTICIPANT: "Let's take my classroom. We have a little Advisory Council. I don't have those children who get all 100's or A's, or whatever you want to call it. It's those children that are blackballed somewhere along the way, who are saying, 'These are the problems that us Indians are having. Let's identify them'. These are the children who would have never spoken up otherwise."

PARTICIPANT: "You say you start with the students?"

PARTICIPANT: "Right, because they can identify a lot more needs than parents can. You can have a parent council but the children will say, 'I have trouble with this because I don't hear the kinds of sounds you're making at home. I don't hear these kinds of things.' If you get the children to identify some of their needs. then their parents get involved because the children are getting a headstart because in any Parent Advisory Council it's those parents who really don't have the need who are involved. As far as their children are concerned, they're O.K. It's the parents who are stuck behind cactus bushes who need this sort of thing. So I have the children of these kinds of parents sit together and identify their needs as far as this bilingualism is concerned."

PARTICIPANT: "I think the school community should get together first before they can get the community involved."

PARTICIPANT: "What do you mean by school community?"

PARTICIPANT: "The administration, the teachers, the students and other staff members, janitors, cooks, etc., are defined as the school community. I think they have to know what the goals are in the school, what the objectives are, how they're going to go about it. Then they need to go out and communicate this to the community, then express whatever it is they have in their minds and at that point I think it's up to the community to say: 'No, I disagree with that,' or 'Yes, I think that's a good idea." Too often I find that administrators feel threatened by the community because they feel if they voice something they will be fired. Say, for instance, with the BIA, they have their upper echelons in the area office and they have to meet the needs of those people and they see the communities needs and these people are *the middlemen who are in a dilemma because they are in conflict. Therefore, the administrators in the area office have to come down to the level of the school community and help them so they can get together and communicate this to the other communities.*

PARTICIPANT: "Do any of you involve the community without paying them?"

PARTICIPANT: "We have various modes of Indian involvement. We have Tribal Council, it approves and disapproves materials or the whole curriculum and they're not paid. We have a curriculum planning group representing all the different education branches on the reservation and they're not paid. The School Board is paid. We have a Parent Advisory Council working in the division of materials. They're paid because they're like consultants; they're not paid when they're acting more or less like tribal members. But when they have a special job to do where they're taken away from some other job (their livelihood) then they're paid."

PARTICIPANT: "This worries me a great deal. The administrators handling program decisions because many programs all ask, 'Does the Community want it?' last. We tried two years to get a bilingual program and were told this year we would have it. And usually, what seems to happen, is that it starts with the administration, when they catch on to this idea and then people are told. What really worried me is that no one ever really explains questions like he asked so I think the question of what does the community really want has not been answered."

PARTICIPANT: "It would still have to depend on the community, the individual situation in the community. Isn't that what we've decided? We all have different sets of problems and our community must deal with these different sets of problems."

CHOCTAW: "But somebody has to get together and decide what the problems are. So you've still got the same problems. There is no way of getting the community together except by someone saying, 'Let's get together and talk about whether we want this or not.' And anyway you do it, somebody has to do it and usually it has to come from the administrators because they're the ones who are interested in education, because through the years, the Indian community has never been given the option of whether they're going to make these decisions or not. It's always been not, and that's it. So I think that's really difficult to speak to. Unless all of a sudden it just pops into everybody's mind to have a meeting and everybody runs to each other at the same time and says, 'Let's have a meeting'. In our particular program, a college had to have the idea first. They didn't have the money but they did ask representatives to come and talk about this. We had people who were for it and people who were against it. So these were questions we wrestled through. But I do know, historically, as far as Indians are concerned, if you have an idea, you get the money for it then impose it and later on the Indians say, 'Let's change it.' Then the problem comes in a fight on whether we'll change it or not; whether people really know enough about this to be able to change it in a meaningful way for your own people. We do have a program in which fifteen students are attending this college. We have put Choctaw in as a foreign language so the Foreign Language Department had to be changed to the Modern Language Department so we could insert Choctaw as a taught language instead of French and English, but Choctaw and English. But they could get the same kind of degree. We require these fifteen students to go down to the local school because all of ours are public schools. We only have one Federal school left in our Nation. So they go down to the public schools once every Tuesday and once a month they come together with the teachers, the Johnson O'Mally aides, bilingual aides, and they talk these things over and work out workshops where everybody participates."

PARTICIPANT: "Someone has to get the idea and that someone is one who suddenly gets the idea of the value of their language and the value of their culture and goes back to the community and tries to wake up the community. Since our community has a geographic spread with the Pacific Ocean and mountains, what I did was, since our language is termed a dead language and I come from the Southeastern part of Alaska, I had to wake up the community and let them know that there is value in their language and value in their culture and that the heart of their culture is language. Once they lose the language, they lose the culture."

PARTICIPANT: "How did you do that?"

ALASKA: "I went to the community. We have twenty-two Thlinget and Haida communities. I am Vice-President of Sheldon Jackson College where it all started. I'm bilingual but my kids aren't, therefore, they don't understand the culture that I understand so well. That's what woke me up. I went to the Alaskan Native

Associations in each village. I tried to wake them up and in many cases they really had to push the administrators because after 100 years of suppression where the language had been outlawed, all these psychological blocks have to be worked out. The community has to get involved and push the administrators. In many ways the situation is the same in the Eskimo country where the community is the one that is waking up and they have to go back to the administrators and try to convince them there is a place for a bilingual program and it is being done in the Yupik villages right now."

PARTICIPANT: "Well, I appreciate what you're doing because you did it the hard way. You had to knock down all kinds of barriers that had been built up over centuries whereas in our case, if you get a white man to stand for you, you've got a better chance. When the Indian communities come, the comment we often got was, 'Well, you're no different from us.' There's no difference between us and you Indians. We're just alike. My comment almost always was, 'Well, if I'm like you, are you like me?' Which I really never got an answer for because they could see my being like them but they couldn't see themselves being like me."

ALASKA: "I want to use myself as an example. I was the Village Council President where I came from in Alaska and a Yupik instructor at KCC. We got a letter from the University. They wanted to know if the community wants this bilingual program going on in our village so I answered the letter and said that we wanted bilingual going on in our village. The next letter we got wanted to know if the community really wants the bilingual program. So we called a general meeting for the whole village and voted on wanting the bilingual school. We selected three people to be trained at the University of Alaska and the funds were available through Title VII, I think. I spent one year in bilingual training at the University of Alaska. When I came back I found that most of the children did not know how to speak our language fluently. So one of my teachers suggested we take Eskimo language as a second language instead of having it for a first language. So, for the first graders for the first year we taught nothing but oral. The second year we taught them to read and write. It was very successful. They were very successful in their English classes."

ACOMITA: "Can I jump back to the question, 'Does the community really want a bilingual program?' I think whether the community really wants one or not, it has to come from administration. Everybody doesn't think too highly of administration. I'm not administration but it's got to come from administration. Who else knows about programs down there? So administration has all these programs up here in their heads, or wherever they get them from. But I think it's how administration tells community. You get them all together, have a pow wow and furnish refreshments. Then they'll get there. I think our community accepted it, flags and banners and all, because our administrator and our principal say, 'This is what's happening, this is a program we might be interested in. Here is some of the stuff you can do with it. Now, do you want it?' Whereas other administrators go into a community and say, 'This is a Title VII , blah, blah, and this is what you do with it.' Because it'll help you. Even though I don't know what you need, this is going to help you. And so I think it depends on how administration handles this. Every community is going to accept it a different way. Somebody else could have come to our reservation and said, 'This is Title VII. This is what you could do with it.' And they would throw them off the cliff at Acoma, but the principal left it so wide open that we had a lot of questions asked which were answered right on the spot. Whether the community really wants it or not, it depends on how administration handles it. I would like to say that in order to get the community involved the community should be educated as to what bilingual education has to offer as against what has previously been given to the students in the way of education. For so long our Indian people haven't been given a chance to decide their own education. I think the primary task of any bilingual team is to educate their community so they can become involved in the decision-making. It has to start with everybody in the bilingual administrators as well as teachers."

NAVAJO COMMUNITY COLLEGE: "It's pretty hard to go to a community to talk about bilingual education unless you can speak your own language. But how do I tell them about bilingual or bicultural programs in Navajo when there are no words in Navajo? When I was at Rough Rock, I tried to explain about the demonstration school. But how do I put it in my own language? In Navajo, what does 'demonstration' mean? We talk about the language and about the culture -- we've got to keep our culture. What do I mean by that? I go and say, 'We've got to learn about the underworld, we've got to learn about stories that we're losing. Does the community want it?, we ask, and the community says: Well, . . . we're not educating our children to talk Navajo in learning about the story. There's two groups of people -- one group didn't want it. The other people said, " we want it." It's what we need. We're losing those things. We're losing our language. We're just going to be nothing. If we lose our culture, we're just going to be nothing. The only thing that put us together a long time ago was our culture and our language. If we lose these things, we're just going to be a piece of dirt. The people talk like this when we have meeting, and meeting and meeting. Finally we understand what we are trying to do. And then the college -- the young people, they don't talk their language. When I talk about the Navajo culture, there's a lot of words I can't say in English and I try to say them in Navajo. . . . I say " hajíínáí neizghání." What does this mean? I make the words "Monster Slave," and all these things; they say "What does that mean?" I try to go into detail and tell them about it so they can see what they're loosing. . . . They understand a little bit of Navajo but they can't express themselves in Navajo. When they try to do that they have emotional feeling, a tear in their eye. They wanted to talk their own language. So they can be part of the community. Now they don't feel that, since they can't understand Navajo. They feel like they're left out. So to me language is very important. Whoever thought about this, I think it's a wonderful thing, sitting here instead of having Easter vacation, and sitting and talking about these things. So I appreciate that, what you're doing here, and thank you very much.

ADMINISTRATION

Administration of Indian Bilingual Programs

by Robert Rebert

The individual sessions which dealt with the subject of BILINGUAL PROGRAM ADMINISTRATION were attended by administrators and non-administrators alike. Project directors were "programmed" both as panel moderators and as general participants. This mix of many kinds of persons tends to give the discussion of administration a fuller treatment. Very few aspects in the area of administration were taken for granted. When for example, someone off-handedly speaks of funding in general, a non-administrative person would usually push for a definition asking; "where does your funding come from?"

The many facets of administration have been reduced here to seven categories: Communication, Evaluation, Supervision, Finances, Linguistics, Planning and Training. The titles are the writer's but the subjects are all those of the NIBEC members, transcribed literally in some cases, paraphased in others. These categories sometimes over-lap with the subjects treated in the other four articles in these PROCEEDINGS (e.g., Training). But it has been decided to include them all, since here they are addressed from the perspective of administration.

COMMUNICATIONS

The question is: how does the program director manage to bring off good communications? He must communicate with his bosses, the team, and the people affected by the bilingual program. Some of the suggestions given were: sharing by newsletter, local workshops, frequent home and classroom visits, progress reviews, being a good listener, periodic design of communications lines, knowing the Indian culture, being active in community affairs and giving "visibility" to the project.

Deeper discussion was given to the importance of the project director learning to "communicate with kids."

A kindred skill is that of listening and finding a measure to determine whether one responds to the signals given by all the people touching the bilingual project.

Indian Bilingual Projects often have a special communication's problem, that of isolation due to great distances.

Alaskan: "We have a large problem of air travel by bush plane to the 23 villages in the Bethel programs. You're right, this is a back-breaking communication's problem."

Canadian: "We have great distances to contend with in Alberta, as they do in other provinces. But we have found that dealings with the Native Brotherhood centered in Edmonton had been very helpful. If you can communicate with one "organization to speak for the needs of all your projects, you can simplify many communication problems."

Linguist: "Due to the isolated nature of the work of the Summer Institute of Linguistics, we have found two very essential solutions to distances. First, we try to work very closely with the local and regional education authorities. Secondly, short-wave radio has proven indispensable in administrative communication."

Native American: "There's another kind of distance that is not due to miles. Call it bias, prejudice or whatever. I think you have to enter a project with an agreement not to fight! The problems you're talking about in administration are everybodys' problems, so it's essential to begin with the attitude that the only way common problems can be solved is with peaceful cooperation.

Gallup Schools: "We have found that team leaders at each site are very helpful to improve communication. That way everybody at the top and the bottom knows who to talk with."

Oklahoma: "The newsletter is a very good source of communication. It should be shared with everyone in the community and with selected groups who have programs similar to your own. Like charity, public relations begins at home."

EVALUATION

Success and failure must be seen as such in our bilingual programs. Comparisons with other projects are sometimes valuable. The basic outcome of evaluation is an honest answer to the question: "is it worth the investment?"

Everyone has a right to know what really works in the Indian bilingual projects. Parents want to know what helps the kids and the government needs to know what works so it can decide where we put our money.

BYU Linguist: "We need national Indian norms. We're deceiving ourselves if we think we're going to teach children, in 15 minutes a day, to speak a language that's falling into oblivion. The shot-in-the-arm approach may work with penicillin, but not with Indian language, or English for that matter. Language is an enormous mountain to climb. It takes great time and resources to mount it. Bilingual education is a lot of fun, but it's very expensive fun. It's not true evaluation to say, in response to "how's it going?" that, "it's great, everyones' happy and we don't want to lose our jobs!"

"We need controlled variation experiments, models which predict a high probability of success. This is the most glaring deficiency in the way we're going about bilingual education today. Everyone seems to be left to his own conscience, to his own intuition, to "fly by the seat of the pants." We think we believe in what we're doing, we're having fun, but do we really *know* what we're doing?"

Title I Administrator: "It seems the best place to begin is with the objectives, evaluate them and avoid these pitfalls. Programs like Follow Through failed to build in mechanisms for on-going analysis and appraisal, and you all know what's happening to that program. In Alaska they found that materials developed for bilingual programs could pass linguistic evaluation but they were educationally questionable."

Navajo: "We need some kind of test which will show how kids in bilingual programs compare with kids outside the program (in the same school)."

Another Navajo: "It's up to us to design those tests."

Florida Project Director: "Evaluation is something very peculiar in the Indian bilingual programs. For example, I know the Indian people don't respond to a linear approach to management-by-objectives. Cultural differences have to be taken into account in the evaluation."

Linguist: "I think it's partly a linguistic problem. As an academic exercise you can assign objectives like "all students will be able to put plurals on the nouns." These kinds of objectives are good for somethings, but not for producing pure bilinguals. The socialization of language requires that they will have roles to play in that language which do not overide the roles they have to play in another language."

Pueblo: "In response to these comments I suggest that the answer is still to begin with both long-range and short-term objectives."

Miccosukee: "When you draft an objective, you must specify the criteria for achieving it.

Canadian: "Even before writing objectives, you've got to know the needs. A problem we're facing is not understanding the language base of a community before planning a bilingual project."

Navajo: "We really don't know how to tell how much language a child speaks when he comes to school."

Another Navajo: "Does anyone use the Briere test (of Proficiency in English as a second Language)?"

Third Navajo: "Are we talking about both the native language and English diagnostic tests? If so, we've got to develop both kinds."

Alaskan: "We're not only talking about native and English language in bilingual programs, but also both oral and written languages. This brings up an important administrative problem, the alphabet?"

Gallup Navajo: "We develop our own simple tests for each set of reading and reading-readiness materials we produce. We set performance objectives, to project that a certain percentage of the children will show they got what we taught, both in pre-tests and post tests. We can see, even with five-year olds, where we gain and where we lose.

BIA Language Branch: The question arises about the change in attitude and emphasis of the U.S. Office of Education toward "auditing" in relation to evaluation.

O.E. Title VII Representative: "O.E. has dropped the requirement of an auditor, although you can continue to use an auditor if it proves helpful. We see the evaluation as a management tool to assist the direction in improving the program. You have an obligation to prove to your community by measurable results that the bilingual program gives evidence of benefits. Criterion-referenced tests are being used in many bilingual programs to measure the students against the objectives rather than against other children or other schools."

University Professor: "Are there other kinds of Indian bilingual programs, outside the schools, taught in the evening to preserve cultural awareness, like in the traditional Hebrew school?"

Northern Cheyenne: "I don't know of any. But your're right, a lot more bilingual teaching can be done without massive federal aid?"

University Professor: "For example, at Pendleton there is a large tribal center, away from white society dominance, where this very thing could be done."

Linguist: "In Tuba City (Arizona) Marjorie Thomas does this very well at night for both adults and children. It can't be done with Title VII funds but it can with Title I."

Native American: "Since there are a number of evaluators here, I'd like to hear how some of you do your job."

Consultant (MIT): "We insist on finding out the needs, learn the O.E. guidelines for Title VII and when there's a difference between the needs and the guidelines, we advocate the fulfillment of those needs wherever possible."

Zuni Consultant: "Title VII is about the greatest thing that's ever happened at Zuni. It helps people learn more about their own culture, the bilingual program director is a native speaker, an excellent materials developer and we have a staff of 35 native language assistants, all learning to write and read the language. In my opinion, the unfortunate thing about our situation is that the most qualified bilingual teacher and materials developer (the director) is required to do all the administrative work."

Lakota Sioux: "People want to know what you're doing (in the bilingual project) and the administrator must be able to explain it at any level. If people need statistics, you have to give them figures. For example, we have the triple convergency technique for judging the language dominance of children. Such information must be available to inquirers. What I'd like to hear about are the evaluation designs you people use and their effectiveness."

Rock Point Navajo: "We are concentrating on the behavior objectives at the instructional level. We have developed 78 objectives in reading, writing, Navajo Social Studies and Math. We have two evaluators, one on-site and one off-site. It's an exception to Title VII guidelines that our evaluators only address the instructional component. Most of our 78 objectives are measurable and lead into a test. We have some tests which parents administer. We keep a file on every objective. There is one Navajo standardized test we use, no others."

University Professor: "Evaluation is no more, nor less than a process to judge whether you reach objectives you've set.

Oklahoma Seminole: "The validity of an evaluation design can be questioned on the basis of the validity of the instruments used for testing."

SUPERVISION

The third category of administrative problem in Indian bilingual programs is the supervision of all the people who make up the "bilingual project staff." The points discussed about these aspects of administration at NIBEC ought to be included in the position description of a project director. The salient issues which surface in discussions about the business of being a director of a bilingual education project are the seven categories of management in this article. "Supervision" seemed to be particularly critical in all the discussions at this conference.

The question is: "How does the director pull together a good team, keep it moving smoothly and protect that team from interference from outside forces?"

The NIBEC "73 dialogue about administrative supervision can be reduced to the following responses to the question stated above. They are team building, sensitivity, good hiring practices, political awareness and coordination within the project and with the school being served by the project.

Navajo(Ramah): "Team building is a most trying administrative task. Directing a bilingual program means pursuing the goals of the project as a team in a cross-cultural setting. Staff development and community participation are nice (and essential), but I think its more important to get people of different backgrounds and races to work together. The director has to create an atmosphere of teamwork."

Miccosukee: "Special time must be set aside for team planning. You can't hope to involve the staff in a team if you don't structure special time for their in-put."

Title I Coordinator: "The regulations for ESEA Title I state that, when you have professionals and para-professionals working together, you must train them in-service together. This can be accomplished on-site or at a university.

Navajo: "You need to interview every staff member before hiring them to judge whether a person is able to work in a team. There's no place for loners in a bilingual project."

Pueblo: "Cultural sensitivity is something people train for, but I think you've either got it or you haven't, even before someone tries to teach you more about it."

Northern Cheyenne: "We have a very special problem. We can't recruit or hire men to work in the early childhood programs, due tothe particular social structure of society on our reservation. Men are not accustomed to working side-by-side with women. Yet we know that we'd prefer to have some male influence at those age levels. Here again, we've got to be sensitive to and abide by the sensitivities of the local community."

Acoma Pueblo: "We have no trouble with sex discrimination in hiring. We have a lot of male teachers in early childhood."

Lakota: "The question of sensitivity on the part of the director applies to the local politics too. We've been plagued with the problem of law suits, between the tribe and the community groups. I think a keen sensitivity to vested interests is a requirement in a director. There are B.I.A. interests, tribal interests, and several community groups with special interests in the bilingual program which must be in the fore-front of the directors' mind."

Navajo Area Office Representative: "If only the director can relate to people, much of the difficulties can be eliminated. We've had a very hard experience with a director we thought could do so, but almost destroyed the program for failure to do just that. The person who replaced the former is doing an excellent job as director because he relates very well with the Area Office, the Agency Office, the BIA Central Office, the School Boards, the Navajo Chapters involved and the school personnel."

Navajo (Ramah): "Integration of Bilingual Staff with the regular program teachers is absolutely essential.

Navajo (Ramah): If these two groups are polarized against each other, you can say good-bye to the bilingual program! You see, the school is going to stay there, people feel very strongly about that. And if a new program (like Title VII) seems to threaten the very existence of that school, there's nothing that even the best director in the world could do to save the bilingual project."

Participant: "Title programs can *easily* alienate and polarize the regular program staff. An ounce of "savvy" on the part of the director can avoid that terrible situation. I suggest you be sure to give *all* the regular teachers something to do in all the components of the bilingual program. Some more than others, of course. But the basic psychological needs of people are to be un-threatened by knowing whats' going on and feeling needed themselves."

FINANCES

Due to the many uncertainties in funding which prevailed at the NIBEC (April '73), this was an inescapable subject in all the group discussions. Consider presidential impoundment of funds, proposed but unenacted new legislation for bilingual education at the time, the newly announced "Indian Education Act," the possibility of parallel funding sources like Title I, and the entry into their fifth year of the first Title VII programs. These events and more provided the uneasy environment for the ticklish question of finances. At this writing (six months after the conference) a headline in the *Washington Monitor* appeared saying "Bilingual Education - on the Rebound." In that article bilingual education was referred to as "one of the more resilient programs on the federal scene." Also at this writing, it is hoped that $50 million will be released for Title VII projects, certainly indicating the start of several new Indian bilingual projects. Many observers would concur that this nervous thread of conversation about finances at NIBEC '73 did much to strengthen the support for the outcomes in funding which are now unfolding.

The question can be compressed from discussion to ask: "What is the proper role of the director in negotiating for sufficient financial support to his bilingual project?"

Lakota Sioux: "It's a problem of control. At the outset of our Title VII program we were alloted the funds for what we saw necessary in the first year of our project. But then the demand increases in the commounity and the original source of funds expects us to continue as if everything is still at the beginning level. For example, we're not allowed to pay more for training native speaking teachers, but that's where our need is. It's a bind between meeting the real needs and assuring O.E. that you're not expanding the program beyond the regulations."

U.S.O.E. Representative: "The third year (of five) the school district must begin to pick up the costs. This is designed (1) to inform the district of all that's involved in operating a bilingual program so that the district will commit itself to bilingual instruction. And (2) this is intended to help you modify the educational model you've developed to make it feasible if it has become too expensive for the district to afford. Granted, teachers training is a very special problem in bilingual programs for Indians, but Title VII by law, is not principally a teacher training service. Communities must provide themselves with teachers."

Panel Member: "School districts pick up the bill by filling vacancies with trained bilingual teachers. When an area can show that there are not teachers available, it should bargain for exceptions in O.E. at the third year point."

Oklahoma Seminole: "A big problem we face is whether Title VII will continue to be authorized and have funds appropriated for it by Congress."

Panel Moderator: "If Title VII is cut, where will we turn for assistance? Everything is being cut, Title I, II, III, and VII. All schools are in a turmoil. It may straighten itself out, but what if it doesn't?"

New Mexico Linguist: "Johnson O'Malley might be a source, through your state coordinator. I know it is being applied to bilingual programs in a few places."

Oklahoma: "JOM was cut in Oklahoma suffering the same fate as the Title programs. They're now setting up local committees to make decisions on how it expend all special funds."

Oklahoma lady: "We're told that a priority is being given to hiring classroom teachers."

Rock Point Navajo: "The experience of Borrego Pass and Rock Point of "going contract" is that we have a much more satisfactory education by using local speakers of Navajo as teachers in preference to already-trained, professional non-Navajos."

Lakota Sioux: "The big crunch in finances seems to come at the third year mark, especially in regard to bringing up new teachers."

U.S.O.E. Representative: "The National Advisory Council on the Education of Disadvantaged Children in Washington,D.C. has just finished a survey on the many state laws which have been made to assist programs like ours. Ms.Jimenez in that office can make that Summary available to you.

Oklahoma: "The Better Schools Act may be worth watching. According to Education Daily newspaper, a special fund will be set up on a revenue sharing basis to include Title VII. The problem all of us have is to find out how to gain access to these ever-changing sources."

University Professor: "What about the Right-to-Read program? Was it every actually funded?"

U.S.O.E. Representative: "Last year it had no funds. This year it's scheduled for about $12 million. It seems its all tied up and committed. Your contact there is Mr. Olguin, bilingual education specialist for Right-to-Read."

Navajo: "We shouldn't forget about the Indian Education Act, Title IV, as a prospect for bilingual funds. Ms. Scheirbeck is a good contact at the U.S.O.E., Office of American Indian Affairs. (400 Maryland Avenue, S.W., Washington, D.C., 20202)."

U.S.O.E. Representative: "Some money is earmarked for bilingual education in Emergency School Assistance Act. This is a school desegregation program; so it wouldn't apply to reservation schools. There's a person in your state education office to process and advise about these proposals. There are 3 important, major criteria for qualifying under this fund."

Navajo: "Title I is treated as a State in the BIA, and perhaps that's a better source of funds for bilingual education than Title VII."

Center For Applied Linguistics Representative: "We hope you will take note of the Recommendations for Language Policy in Indian Education which have been made available to you at this conference. We give attention to some of the financial problems expressed in this meeting."

LINGUISTICS

Although it differs from one bilingual program to another, it was assumed in these discussions that the administrative officers will have to deal with linguistic questions. Some programs provide themselves with a staff linguist apart from the director. Others have a linguist who is the director of the bilingual education project.

The center of dialogue about linguistics was in the question: How much native language speaking ability and how much expertise in the field of linguistics must the director of a bilingual program have?

Pariticipant: "Bilingual program administrators must be trained in the native language whether they are native speakers or not."

Navajo: "Also the evaluator should be so trained before beginning to evaluate."

Northern Cheyenne: "As assistant program director, I work as the linguist. About 10% of the problem is to improve the orthography. But then were still faced with a large need to slug out the spelling of every single word and the development of spelling rules.

Northern Cheyenne: "We know that every change we make in the language will produce a lasting effect on that culture."

Zuni: "It's a shame that in our bilingual program the most effective linguist has to be saddled with a great load of administrative work."

Jemez: "Who is to decide which standard is to be accepted as a system of orthography? We're not at the teaching stage yet, but we're struggling with these kinds of questions. How can you be sure the phonetic alphabet is the best to use?"

Zuni Linguist: "We have tested the people to see which symbols they prefer to represent the various sounds, since no one had devised a Zuni alphabet. Now the people are reading very sophisticated material written in the (resulting) phonetic alphabet."

SIC Linguist: "The Wychiffe (Bible Translators) policy is to have these decisions made by the people. As linguists, we know the international phonetic alphabet and we find it hard to understand why people often select a symbol which is very complicated rather than conform to the I.P.A. But the project director at Zuni researched all the suggested systems and testifies that the system chosen by the people works the best."

Jemez: "Isn't it possible that the Wycliffe Translators could be mistaken in the artificial standard they suggest and adapt in their work?"

SIC Founder: "Wycliffe only gives a start. We don't have the money and personnel to do it all. In my remarks at the closing session tomorrow I hope to show how it takes 25 years to get it going."

Navajo Area Representative (BIA): "This is the purpose of Title VII, to give the local people a start in implementing the bilingual program and then carry it on themselves after the Title VII funds finish."

Stoney Country Linguist: "The alphabet question is arbitrary, whether to use the phonetic or the syllabic alphabet.

Stoney Country Linguist: Most of us are using the Roman alphabet, but in some parts of the world literacy programs are using the Arabic and Cyrilic alphabets. The thing to remember is that the alphabet is Indian if it reproduces the Indian language. The symbols are purely arbitrary."

Canadian Linguist: "There's a need to revise almost every orthographic system in use when a bilingual program begins. For example, we were faced with the need to revise the oversimplified system used for weather messages for many years. It was a single sound system but it did not accurately reproduce the Indian language."

Anonymous Linguist: "I think an important element for you directors to keep in mind is that a system of writing should be adopted which works for the children in English as well as in their mother tongue. This is the reason we use the Roman alphabet with as few changes and additional diacritics as possible."

Jemez: "Why is it that bilingualism is stressed so much today for Indians?"

California: "Two of the reasons for bilingual education for Indians are (1) to raise the aspiration levels of Indian children (not to "drop out") and adults (cultural preservation) and (2) to give Indian people the best of two worlds."

Jemez: "How can we guarantee that bilingualism will continue to be valid? The changing patterns of people, intermarriage, the mobility of persons make me wonder if we're not whistling in the dark!"

California: "You can't quarantee anything except death and taxes!"

Spanish Program Staff: "There are two main justifications for bilingualism, the social justification and the educational justification. The latter means concept development, taking kids from where they are and going on from there. Language then becomes an asset rather than a liability."

California: "I have had extensive experience with Indian people in California and South Dakota.

California: I find parallels in these; a strong tendency towards preserving the remnants of their culture, establishing independence and self-determination."

Alaska: "Another good reason for bilingual education is that the alternative to it is so bad, that is, mono-lingual (in English) education!"

PLANNING

Planning is admittedly a catch-all category to tie in the loose ends of the NIBEC discussions about the job of administration in bilingual education. This in no way is intended to downgrade the importance of good planning in advance of operations to implement a program, to field a team and to develop the tools necessary. The director is at the helm of a myriad of planning activities. Therefore, we pose the following general question which discussants seemed to address in the dialogues transcribed below.

"What kinds of skills and knowledges must a director of a bilingual program have in order to anticipate an encounter with the various problems he will face?"

In gross statements some of these were concluded to be: the language profile of the area, the information channels to be designed, the seat of power in a community, the living conditions for staff, the possible relationships with institutions of higher learning, the accreditation and certification requirements of the State and tribe, the state-of-the-art of education in the school (e.g., teacher-pupil ratios and structures), the regulations and guidelines of the funding source, State resources for supporting the program, existing research on bilingual education and comparative experiences of other Indian schools with bilingual education programs.

Highlights of the point and counterpoint about planning are the following:

California Title III: "There are 10 different Indian languages in our part of Northern California. We found we needed a "Policy Council" to help us resolve the many differences which came up in programming bilingual education."

Sioux: "The change of directors has been a serious planning problem for many bilingual projects. There's no continuity of planning when that happens."

Alaska: "Its the director and his immediate staff who have the principal responsibility to write the objectives for the program. The excellence of that task will always depend on how good a job he did in identifying the needs. Seeking funds, designing budgets, hiring staff, training teachers and developing materials all hinge on those objectives he planned to accomplish."

Lakota: "A planning decision we arrived at after lengthy discussions was to continue using two teachers in each classroom until that day when we have teachers to teach equally well in both languages."

Navajo Rock Point: "We plan in terms of keeping two teachers in the classroom, based on the experiences of bilingual programs in other countries. Especially in Mexico and Peru a model of coordinate bilingual education has been adopted through the 2nd grade level. We plan in such a way as to sell this model to the L.E.A. If present funding is curtailed, we'd simply have to find other sources. This is the way we've planned."

Pueblo: "Our experience is that kids do better with native language speakers teaching them. But the BIA expects us to have 37-40 kids in the classroom. Even with two teachers in that room, it's difficult."

Lakota: "The BIA should be convinced of the mistake in that case."

Navajo: "All we can do is prove the significance of the bilingual program and the need for the particular kind of people necessary to perform well in a bilingual program."

Rock Point Navajo: "In line with planning, we have to take into account the possibility that the Navajo tribe may reorganize the whole of its education,revise the contracts from 12 to 10 month periods, take over the federal and state schools on the reservation. Considerable savings might be foreseen in all this."

Alaska: "There are two new state laws in Alaska which affect planning of bilingual education programs. (1) Any school having 15 students speaking a native language other than English must have a bilingual program and (2) A Native Language Center is set up at the University of Alaska to support bilingual programs in research, materials development and teachers training."

Participant: "A planning question I wish future bilingual program administrators would address is this. What happens to a school when a large sum of money begins to flow into it? I think a better job could be done in directing such a project if we knew the consequences, both good and bad."

TRAINING

The foregoing sections touched the subject of teacher training at many points. Especially the section on supervision, but also in those on evaluation, linguistics and finances. It merits a special place in these PROCEEDINGS because when NIBEC participants began talking about it in these group meetings on administration, it led to some administrative agreements, even though it was understood that special sessions were being held to discuss it.

The administrative question which came to surface was, "what kind of in-service training must be carried on in a bilingual education project to improve the quality of the teaching?"

Gallup Navajo: "When I got into this business, I had to get prepared. I had to learn to read and write my own language in an 8-week course at Flagstaff. Then a university consultant came to continue the follow-up training by observing us teach and in the development of materials."

Florida: "We have contracts with specialists who make on-site visits and in-service training. Many projects however, are closely tied in with one particular university."

Alaska: "We encourage teachers in the bush to send materials to the University (Center) if they think they should be finalized and published for use in the schools."

Title I Coordinator: "We should be cautious not to allow a university to build a large department around a single request for training. I've seen some pretty big empires built that way."

Crow: "Our staff is getting much better in telling universities what they think is good and bad in getting their degrees; that is, what's useful and what isn't."

Northern Cheyenne: "One thing we're looking at is helping to get teacher training placed at the core of the curriculum in the Junior College. Lame Deer is building a new school to replace the old one and we'd like to be ready with a trained, bilingual staff to teach in it. The school board chairman is working closely with us in the bilingual project and the Busby school toward that end."

Navajo Rough Rock? "It seems the universities have failed to respond to the real needs of bilingual projects, in training the aides in skills they lack. For example, the need to learn how to teach reading. I make a plea that everyone recognize the critical position of instructional aides. There seems to be lots of money, but we don't get our money's worth in this area.

University Professor: "The discussions here seem to confuse the real difference between accreditation and certification. The universities only accredit courses. They do not give certification. The state does. The universities' hands are tied in that regard."

Navajo: "I have a real concern about discipline in the classroom. Non-native teachers seem to know more about how to keep control in their classrooms than native language speaking teachers. Perhaps our Navajo aides and teachers can be trained in group control."

Sioux: "Administrators should indeed be aware of the advantages and disadvantages of both native and non-native teachers."

Interlocutor: "Why do you train only Indians in your training programs?"

Navajo: "We train only Navajos because non-Indians simply can't learn the native language."

Interlocutor: "Can't an Anglo be trained to teach the English part of the program?"

Navajo: "I suppose so, but we can't afford it now."

Navajo Rock Point: "The only Anglo I have ever met who can speak Navajo with fluency is right here, Bob Young."

Participant: "Even some Navajos have to drop out of such training programs for lack of qualifications."

University Professor: "I've taught Navajo (at UNM) and its very difficult for Anglos to pick it up. After a year, he can probably utter no more than five sentences with coherence."

Linguist: "It would be visionary to teach an adult gringo to speak Spanish with enough fluency to teach in it. In reverse, members of tribal groups do learn English! So, by shear experience, thats' the direction to go in."

Interlocutor: "There is value in teaching Anglos *about* *the Indian language,isn't there?"*

Navajo: "Yes, but that's a far cry from trying to teach them to be a certified bilingual teacher."

Navajo Rock Point: "We hope that eventually itt'l turn out that both the Navajo and English are taught by one Navajo."

Lakota: "There's a special problem in the BIA when central recruiting in Albuquerque has to be used. We just don't get vacancies filled with bilingual teachers."

U.S.O.E. Representative: "You've got to work out the politics and the organization in your own community and agency."

Lakota: "It's advisable to select people for training who are pretty well settled down, tribes should also make their demands known about certification. On-the-job training has proven to be the better for bilingual education programs."

Oklahoma Seminole: "Certified teachers in the Seminole language are very hard to come by, because it was nearly a dead language.

Pueblo: "We have gotten a Tewa teacher and a linguist thru J.O.M. funds."

Oklahoma: "We have four aides under J.O.M. funds."

Panel Moderator: "The larger tribes like Navajo are in the process of taking over the schools. They are in a position to set their own standards, selecting a native speaker over a PHD.

U.S.O.E. Representative: "Orientation sessions are very important to everyone on the staff of a school is the bilingual project is going to be understood."

"Being a part of the administration in a bilingual program" one project director was overheard to say, "is like being a fakir in India. Sometimes it hurts a lot, but you smile a lot too, because you know you're doing the right thing." Monitoring the tape recorded discussions of these meetings about administration has brought me to the following conclusion. Being a director of one of these programs is neither a bed of roses nor a bed of needles. It does, however, have elements of both.

MATERIALS DEVELOPMENT

Harry B. Berendzen

Materials development demands effort from all educators, but undoubtedly it means a more concerted effort from Indian educators. Indian bilingual programs, being a totally new approach to education, seldom have any materials written in their native language. The majority require initial language development including an orthography and grammar followed by teacher training in how to use these for materials development. They also must be concerned about incorporating cultural and attitudinal differences. In modern education there is a tremendous array of programs and materials using the latest printing techniques and audio-visual aids to assist the educator in the classroom; however, relatively nothing exists in comparison for Indian bilingual programs. Consequently, the future of bilingual programs will most probably depend upon the adequacy of materials developed within the classroom or in centers established for the production of bilingual materials to support the classroom component.

Probably the greatest display of materials for Indian bilingual education took place at the Indian Bilingual Workshop, where in a series of open discussions, Indian educators both native and Anglo shared ideas about developing resources from the community, gathering materials from the immediate environment, and voicing problems incurred in creating a supportive curriculum for Indian children. Over 30 projects from the United States and Canada demonstrated to the workshop participants techniques in the use of project-produced materials ranging from audio-visual productions to specially printed materials to classroom produced materials. The feeling of the group was that the Indian should learn about himself, his tribe, clan, ceremonies, and language, but without isolation from the dominant culture.

The inherent problems involved in doing this seemed common to almost all groups, depending upon the time their program had been in existence and the progress they had made in producing an orthography for their particular language. Predominent among the difficulties encountered was finding a way to express new ideas of the modern world in a language limited to a small *incubated community where life is simple and needs are basic. For example, many exchanges are cumbersome in the Indian languages; if you said 4.65 in Navajo, it would take four times as long as it does in English. In Cheyenne, there is no word for gymnasium. There are no words for wall or ceiling because these did not exist in tepees.*

Language, as the medium of communicating the thoughts and ideas of dynamic people, must grow and expand to include progress. New words are being created in all languages, but Indian languages have the added difficulty of being still primarily oral. In the Aymara language in Peru, for example, the words are so long that people could not even read them. Syllabication would have to preclude even developing a written form. For many Indian languages, a practical orthography is frequently different from a technical orthography made by a linguist.

Where Indian communities have decided to write their language through the use of a syllabury, there have been more difficulties in materials development. One must decide if it is to be in a sociolinguistic context which has acceptance by the community or that of transfer value from native language to the National language. There might be 90 to 100 symbols whereas the English alphabet has only 26, which has advantages for teaching, but loses value in transfer. If a syllabary is to be successful, communities should be consulted; for example, what kind of word is this? How are we going to use this word? Young people want to learn and express their ideas in their native languages, but how to do this must be agreed upon before materials can be developed.

The Cree syllabary, for instance, is introduced first to preserve the old way and later expanded. The Canadians have been successful in working out several syllabarys without problems. The Cheyenne, however, cannot put their language into a syllabic system. The Cherokees have agreed to introduce writing in the Roman script in Kindergarten through second grade and let only those who are proficient go on to read a Cherokee syllabury; there is the matter of community support, however; people wanting to preserve their own way.

Once a syllabury is developed and is accepted by the community, they must decide upon a method of teaching the language. What about teaching single words? Single words might be a problem because of the structure of the particular language and descriptive meanings. At Rocky Boy, at the end of the first year *of the project, the children knew many words but could not put a sentence together. Should a teacher mix languages? Again problems might ensue depending upon the particular language structure.*

The experiences of the Summer Institute of Linguistics provided some helpful considerations concerning these questions by pointing out the difference between initial language material and advanced reading material. By first studying the nature of the native language, ideally one should progressively use more of the alphabet. Initially, the primer should use no more than half the alphabet so that the task of learning to read is not complicated by twenty or thirty symbols. Rather the skill of learning to read is accomplished by using fourteen or fifteen symbols dissimilar in shape or form. A child who finishes the first primer is psychologically a reader. This means some important technical assistance is provided. Later, material can be more concerned with culture.

In preparing material one should make a list of words used daily by the children; then select half the letters or symbols in the alphabet most commonly used. Eliminate words using too many symbols, then later add the most commonly occurring words more frequently. If initial reading of sentences occurs with only half the symbols of the alphabet, children will be more inclined to enjoy the process of learning to read.

In spite of all the problems encountered and due to determined people, amazing strides are being made to provide the fullest possible education to Indian children through programs using their native languages.

Several Navajo communities, using resources from the area and parent advisory committees, are an example. Having already developed a workable orthography in Navajo, the language is presently employed in teaching some academic courses as well as in learning about the local area: animals found around the hogan, Navajo sounds through singing traditional songs and folk tales. Part of one science project is to classify and laminate plants and herbs in the vicinity which can be kept for later reference. Colors, shapes and numbers are expressed in Navajo and then visualized on charts. Navajo foods, as an integral part of daily life, are discussed in relation to ingredients native to their people. A seventh grade in one community plans to make a booklet explaining their tribe and clan system which will undoubtedly involve their parents in providing information.

Headstart and Kindergarten are the objective of the Acoma community. With approximately 2,200 entries in their dictionary, they have developed color charts, shapes, the most common animals and daily foods in the native language to help make the little children feel more comfortable in their first days at school. The headstart children can now put together short, simple sentences.

The Passamoquoddy tribe in the State of Maine, operating a bilingual program for two years, has developed a very interesting classroom game based of the concept of monoply. They have substituted the reservation and its resources as content material for play.

The Crow Indian community, as part of the Montana Public Schools, have the English curriculum but one hour a day is set aside to discuss the Crow culture. Some Crow language is used to teach in all content areas; and science, in particular, offers an opportunity to examine local plants and environmental factors. One class listed the names of as many birds and herbs as they could find and developed the results into a little class dictionary.

An interesting example of the use of an Indian guessing game was the "Stick Game". Some community people complained that the children were being taught gambling, but the project personnel explained that this game could be used as a means of learning to count in the native language. With this explanation, the board approved its use.

The Crow also have a culture committee which makes decisions about new words needed in the classroom, for example, in math. With the help of Title VII they are now working on primers and preprimers for their reading programs. Since few parents can read Crow, a decision must be made whether the children should learn to read Crow or English first, a pertinent decision since most of the children speak very little English when they enter school.

The Oklahoma Seminoles provide monthly workshops for their teachers to try to coorelate with the English lesson of the week. They are attempting to correct some misconceptions about early Indian history while developing their materials in the Seminole language. They now have a number of readiness books, a phonics book and are working on several reading books.

An Eskimo teacher reported that he made all his own materials using National Geographic and Alaskan magazine pictures as stimuli for conversation in the native language and as a source of learning about their environment. The Eskimo Language Workshop has initiated some material, but the problem here is keeping up with the demands, hence the need for individual creativity. Some Eskimo teachers collect topical stories, send them to the University of Alaska where junior and senior writers and illustrators collaborate them and return them to the schools for evaluation. They have also adapted other books for classroom use. A very creative project they have initiated is to have primary children write their own stories, then send them to the University of Alaska where the best stories are selected for publication.

Undoubtedly the two most productive sources for materials development for Indian bilingual education currently are the Eskimo Language Workshop and the Navajo Reading Study. The Eskimo Language Workshop, started at the University of Alaska in 1969 at the beginning of bilingual programs, provides a foundation and some sense of continuity for language development in Yupik, for example. When they first began to use Yupik in the schools, some changes had to be made in the existing Wycliff translations. The director of the Workshop remarked: "It takes a week to produce a book, and an afternoon for a child to devour it." At this rate it will take ten years to provide adequate material in Yupik alone, and Alaska has some twenty different languages. Ideally, they feel, materials development should begin in the villages with older children writing stories for younger children and sending the results to a technical center for typing, illustrating, printing, evaluating and distributing.

The Navajo Reading Study is interested in giving technical information about how children read, hoping that the material they produce is of sufficient quality that the children will not make a value judgment against it.

One educator, who reviews projects often, feels that few people have any strategy for the production of materials, have reviewed the level of production, or identified the resources systematically. Projects and universities need a closer coordination in his view.

Another educator pointed out that in the Navajo language differences occur in different regions. It was decided, however, that variation is healthy, since even though, for example, *San Juan and Santa Clara use different dialects, they mutually understand each other.*

From research funded by the Ford Foundation and the BIA, the Navajo Reading Study plans its materials. They introduce the skills of reading and writing in Navajo, then transfer to English. All materials are produced initially in Navajo; they are not translations. They are planning to produce a periodic newspaper in the form of a weekly reader which could be used for classroom discussions. It would also include games, a crossword puzzle, and a story with two or three versions of varying difficulty for different age levels. Determining what to teach rather than just producing material for the sake of material is a major goal.

One must conclude that enthusiasm is not lacking in the development of curriculum for Indian children. Resources and adequate help in the production of bilingual materials constitutes the major drawback. One person suggested that at the next conference several publishers might be present who would be interested in publishing bilingual materials. A representative from the Zuni community suggested that if bilingual education were to continue, a center which has reproduction capabilities of charts in color and gradations of color and other kinds of visuals, films, tapes, etc., must be established. Video-tape machines could also be a materials source: recording folklore, non-religious dances, sign language, student self-evaluation, using animation to convey an idea. One teacher commented that just seeing and hearing their language on television makes the Indian child proud of his heritage.

Printing, publishing and producing is a definitive problem for Indian educators, but not one which is going to deter their efforts. After several days of sharing ideas and demonstrating techniques, most of the participants were even more enthusiastic than before. They feel a need to share materials, convinced that combined resources would benefit everyone.

INTRODUCTION TO THE FINAL SPEAKER

Robert Rebert
Chief,Language Arts Branch,BIA
Indian Education Resource Center

In the very brief planning for this conference we have failed to remember, among other things, to evaluate these sessions. Those of us who work with Title VII bilingual programs should never be found guilty of that omission. Therefore, by way of an introduction to our final speaker, I would like to draw a parallel between my own personal evaluation of this first NIBEC and the man who is about to address us.

First, in all sincerity, I don't think I ever attended a conference that has proven to be so brotherly. There has been a spirit of unity and charity throughout, of forgetfulness of one's selfish purposes in all the proceedings during the past three days. The speaker whom I introduce to you is indeed a brotherly person.

I also observed that you and the things you have spoken during this conference have been very enlightening. It is the first time I have heard so many intelligent comments about this very impassioned subject. It was the intention from the very outset that this be a conference of practicioners, an opportunity for people who actually teach two languages to Indian children to exchange their ideas. We are now even more committed to produce a faithful record of this conference in its Proceedings because of the many intelligent suggestions which have been underlined here. This morning's speaker is a very intelligent linguist and anthropologist, as I am sure you will note from the remarks he has for us.

Thirdly, I have observed that this has been a very serious conference. It has been serious in the sense that those of us who are gathered here are very intent upon implementing bilingual education for those children who deserve it. The man who is about to speak to you, although he has a marvelous sense of humor, a great warmth and kindness, is very, very serious about bilingual education. He is seriously interested in bilingual education for Indian children and the people of every race who are a minority in the country in which they live.

It has also been my impression that this has been a listening conference. There have been important moments of silence in the workshops in which I participated and in the general sessions. I feel that the reason is because all of you have been very intent upon learning, forgetting for the moment all that you knew about this subject, trying to hear what others have to say about bilingual education for Indians. The man you are about to hear is an excellent listener. It's very seldom that you will find a final speaker of a conference who comes, on his own, to the very first session of the conference and stays through all the workshops. He has done this. He arrived very early Monday evening, when the committee was still putting the final touches on the preparations, one of the first arrivals on this scene. He is indeed an expert at listening and hearing what others have to say. He has a deep respect for the words of others, whether they sound like his own native language or not.

This has also been a very mature conference. We have been able to proceed with the business of these meetings in an atmosphere of wisdom, unentangled by the outcries of the courageous but inexperienced outlook, as is often the case in a fervent discussion of bilingual education. Our final speaker is mature in years and experience with many cultures, especially regarding their language problems and their language progress.

I first crossed paths with our speaker and his colleagues nine years ago in Peru. This conference was not designed with a great deal of care, because we didn't have a lot of time. But it was brought to my attention this morning that we have a wonderful coincidence today. In connection with my first meeting with Dr. Townsend, today, April 19th., is the 'dia del Indio" (Indian Day) in all of the Latin American Republics. I think it is very auspicious that this coincidence has occurred. It reminds me that the last point in my evaluation, the last parallel in my introduction, is that Our Creator, Who gave us so many tongues, has been very good to us during these three days. In this final session, on this Day of the Indian, it is my pleasure to introduce to you the founder of the Summer Institute of Linguistics and the author of "They Found a Common Language," Dr. W. Cameron Townsend.

CLOSING ADDRESS

Dr. W. Cameron Townsend
Founder, Summer Institute of Linguistics

The remarks of Dr. Rebert about "maturity" took me back to something that happened to me last June. I was calling on the director of the Institute in Mahatchkala, which has as its responsibility to prepare materials and supervise the preparation of textbooks and teaching materials in the many languages used in bilingual education in the Republic of Daghestan. Our interpreter wasn't very good. And so, this man, the head of the Institute, turned to his assistant and said; "Get on the phone to the Academy of Science and tell them to send a top-notch interpreter. Dr. Townsend is an older man than I am, so I want to hear and understand everything he has to say."

Well, Dr. Rebert has been a good listener and I tell you that his passion for helping in bilingual education programs has been an inspiration to me. He has been a great encouragement to me.

I'm taken back in my memory thirty-three years ago today to the City of Pascuaro in Mexico where the First Interamerican Indian Congress closed its first session and set up the Interamerican Indian Institute. President Lazaro Cardenas, President of the Republic of Mexico, and himself part Indian and very proud of this, was on the platform and gave the principal address. The goal that was set before those representatives of many countries of North and South America was a goal that had in mind giving to the minority language groups of the entire hemisphere the opportunity to learn in their own mother tongue and then in the national language of each country, whether it was Spanish, Portuguese or English. That was a great day and today is a great day.

Bilingual education; what does it mean? What are the possibilities that lie beyond the door that is being opened and that lie ahead today, the nineteenth of April, 1973? What are these opportunities? We would like to push the calendar back over a hundred years when the great Cherokee Sequoyah, one of the very great men of history, I believe. who gave his people an alphabet and began teaching them to read in their own language. And if, at that time, this conference had been held, and had the same attitudes that have prevailed here, the same plans and proposals (been present) there would be no problem of linguistic isolation in America. We would be one people linguistically and in every other way. But there is no use lamenting what has happened in the past. We need to look forward. We just saw this group of boys and girls singing before us. What is ahead of them? Bilingual Education opens a door for them that will bring them fully into the pattern of life in the United States of America, the American way of life. I was wondering, how many of these children will be medical doctors, how many are going to be teachers, how many are going to be electronic engineers or journalists? I believe that it would be wise for each minority language group in the United States to get together and plan, saying; "we need so many doctors, we need so many teachrs, we need so many engineers, we need so many mechanics and builders. Then, beyond that, we ought to have so many representatives in the state legislature. And we ought to have so many people in Washington representing us in Congress." And then, with those goals in mind, (they would) see to it that the children, such as those who were here on the platform this morning, would have the opportunities necessary to give them the training to come back to their people and be medical doctors, to be teachers, engineers, all that each community needs, their needs taken care of by their own number.

Bilingual education opens the door to that! I've seen it with my own eyes. I've been to the Caucasus twelve times already and there you see people, who, fifty years ago, were divided, having their own old customs (which usually included fighting with one another), carrying on customs of vengeance. But they were without books or the opportunity to obtain instruction that would make them vital forces in the life of their nation. And then, through bilingual education, they received that opportunity. And today you see the results, they speak two languages. They haven't done away with their native language, no, not at all. They use their own language as a means of obtaining a knowledge of the national language. And they continue to speak it and they continue to be proud of it. They speak a hundred different languages in the Caucasus, roughly speaking, and they're proud of them all. Bilingual education has opened the door to them so that they've gone to the top!

Maybe those minority language groups haven't produced a cosmonaut yet. But they're going to, and really go high! And these children who were before us this morning can obtain anything that any other children can if we give them the opportunity, the chance to do it. They're competent, they are capable, they have the brains. But they have had that barrier, the language barrier.

We heard Governor Lewis, in the opening conference, make a statement that filled me with regret. He said that, as a child of six, he began in school and he was told; "Don't you talk Zuni! Nothing but English here in this school!" And that went on for a long time. But today, this conference has come to the closing session and is determined to forge ahead with bilingual education. Now what does that mean? That means work!

You say, oh, it means more money! Yes, it means more money, but it also means work. I mean that the course that's going to be held at the University of North Dakota next summer , which some of you are going to attend, is a course where you have to work. Linguistics is not an easy study. But those who work and learn the Science of Linguistics can come back to their minority language group and be a great help in preparing didactic materials. They will encourage their people to forge ahead. And they can help to organize other courses to train others in Linguistics. It's going to mean work to get your degrees and your accreditation.

But it works. I'll never forget seeing the change that occurred in the jungles of Amazonia when bilingual education was introduced. Through the decision of a wise Minister of Education, General Mendoza Rodriguez, in the winter of 1952, it was decided that the Ministry of Education (in Peru) would back and push bilingual educatión. And that has gone on now for twenty years. The results? I'm thinking of a little girl who, when she was five years old, stood up before a large audience (they had to put her up on a table so people could see her), and there she stood, reading from the Piro language from any page you opened. Where is she today? She's in a university in Lima, studying medicine. Why? To go back to the jungle to her Piro people and treat their ailments. Tremendous things have happened in Peru, as a result of bilingual education. They haven't caught up with the Caucasus yet, but they're getting there.

Great things have happened in Mexico and other parts of Latin America. Other parts of the world are beginning to think the same way you have been thinking in the conference this week. The new government in Australia has declared itself in favor of bilingual education. Those aborigine children of the vast hinterland no longer go to school to be told; "Don't you talk in your own language. You talk English or don't talk at all!" No longer! Now they're going to have bilingual education. In February of this year the government of Indonesia gave us tickets to fly over there to give them advice about how to institute bilingual education. It was my privilege three years ago to lecture in New Dehli, India on bilingual education. We have with us this morning a young man from Ethiopia, where one hundred and five languages are spoken. I refer to Mr. Selassie who is a student in California and I ask him to stand. And I will tell you why. This young man speaks four languages and his country has taken the position in the past that local languages should not be used in the classroom, but that is beginning to change. And I'm so glad that Mr. Selassie could be here with you this week to get ideas to take back to his native land with him to help the educators there to get the notion of utilizing the local languages, duplicating them with the national language.

Yes, the world is becoming alert and I do believe that you in this convention have taken steps that will be an inspiration to the rest of the world. But, you know, there are two points I wish could have been discussed more in this conference. One is LITERACY. It's a bi-product of bilingual education, a very important bi-product. Do you know that there are eighteen million illiterates in the United States of America? I mean that they aren't able to read anything that's involved. Yes, eighteen million! We need to do something about it, and bilingual education will do a lot to help. In the Caucasus they have no more illiteracy. It has disappeared through bilingual education. And people in the jungles of Amazonia read today, but that wasn't so twenty years ago. Then you could find almost nobody who lived off the main rivers who could read. Today you find people reading in over twenty different Indian languages and all of them can read Spanish also.

The other point I wish were more discussed in this Conference is the NEED OF THE WORLD. Two thousand languages have never been reduced to writing. These languages are spoken generally in areas that are somewhat isolated. Up in high mountains or down in the jungles in very isolated places. How can they be reached? Wouldn't it be wonderful if some of these children we saw this morning were to get their training as linguists who say; "I'm willing to go to Indonesia to help the people out there," or "I'll go to India,(after all, we got our name as Indians from India!) to help with its linguistic problems.

Six hundred languages are spoken in India! What a barrier to progress! Oh, they're wonderful languages. But they need to learn the national language in order to progress. Yes, I believe that from this group some people will be called to help other nations. And as we help others we will be in a proper position to ask more help from Congress and from the educators of our own nation.

You have this book (and it's a dandy!), called Bilingual Education for American Indians. On the cover page we have a proclamation passed by the Congress of the United States. And here we read:

> Among the people of today's world, there are more than two thousand distinct vernacular tongues without an alphabet or written form. Millions of people remain in cultural and linguistic isolation, unable to experience the benefits of modern civilization or to become full participants in the world community.
>
> Thousands of skilled linguists of diverse nationalities are working in some of the most remote areas of the world in cooperation with foreign governments and institutions of higher learning. Living with a single tribe or ethnic grouping, for years in some cases, the linguistic scholar must gradually gain the confidence of a people. He immerses himself in the culture and learns their patterns of thought and styles of expression. Only then can the pioneer of literacy begin to produce an alphabet and to undertake a thorough grammatical analysis of the language. Out of these efforts comes basic literacy, and the end of isolation.

Now I must close, passing on to you a secret that is no secret. As an anthropologist, I must be frank and report what I find, what I observe. And I'm here to say that, during my experience of over fifty-five years amongst minority language groups of Central America, Mexico, Peru, Ecuador, Bolivia, Colombia mainly, I have observed that we must give to every people in its own language the best piece of literature that we possibly can. Now I don't know what that is to you, what you consider the best piece of literature. (I'm afraid you won't find it on the average newstand today.) To me, it is the Bible. And I have observed that it's best just to make the Bible available, not pushing it down anyone's throat, just saying, "here it is." I said this to a distinguished scientist in Moscow five years ago. I said; "Here it is, do you want it?" He told me, "I'm an atheist, there's no God and when I die, that's the end of it." I told him that here is a book that I like very much and perhaps he'd like to have it. He said, "Oh alright, leave it there." So I left it there. And he read it. When I next saw him he was so happy over the light he had received from that book. I believe that the least we can do for every minority language group in the world, as regards literature, is to give them some portion of the Bible. And then they can read that God is love. And that we should love our neighbor as ourselves, that we should serve andhelp our neighbor. Isn't that a good basis for progress? Especially if it's in two languages, like this book that was given to me by the translator Jonathan Ekstrom and his wife, in the Hopi language. (It is) the whole New Testament in Hopi and in English, parallel translations.

We did that in Cakchiquel, back in 1931. We gave our cook, a Cakchiquel woman, a copy. Very shortly we noticed that she was speaking better Spanish than she had before. We asked how she had learned such good Spanish. She said; "You know, that book you gave me? I read on one side in my own language, then I look across and see how it's said in Spanish!" Yes, right there in a bilingual book, bilingual education.

Dear friends, we are cooperating. We have things to learn from people of the Caucasus. Call them communists, if you will, call them atheists, call them Muslims (most of them have a Muslim background), whatever you want to call them. I want to tell you that they're smart people, and through bilingual education, they got where they are. So, I believe, we ought to learn how they do it, pick up their secret and utilize it. We can look to Peru, as Dr. Rebert pointed out this morning; we can look to Mexico. We can learn from others and then go forward on our own. And I believe that Congress will get behind your resolution as they try to eliminate the linguistic barriers, uniting us all with a good ability to speak the national language. Go forward with the progressive life of America. I thank you.

INFORMATION

NIBEC DECLARATION

The National Indian Bilingual Education Conference meeting in Albuquerque, New Mexico, April 19, 1973 finds and declares the following:

(1) Traditionally, basic language differences in schools with American Indian students have been overlooked to the extent that the need for an educational program which incorporates both English and American Indian languages has been vastly underestimated and often schools programs have tended to ignore and sometimes belittle classroom use of Indian languages, a practice deplored by modern educators, concerned parents and students alike.

(2) The right to one's own language and culture is inherent in the concepts underlying our national ideals and continued disregard of this right has been protested by many who believe that schools have an obligation to provide education which is not designed to shift students unilaterally from one culture to another. American Indian students are representatives of viable, valuable cultures which are in a continual process of change, as are all cultures, but which have a right to continue their existence as unique cultures.

(3) The absence of a bilingual program of education has worked a great learning handicap for those students who use English as a second language, placing a double burden of learning both the language and academic concepts simultaneously, while singular emphasis on English usage has contributed to a communications gap between children and their elders, and the schools and their communities, even though educational research has shown that the most successful educational method is one that instructs in the local language and then proceeds to develop literacy in English. It is well documented that traditional monolingual methods have resulted in below standard achievement by American Indian students which, in turn, spawn difficulties in secondary and higher educational pursuits, exacerbate acculturation problems, present significant barriers in securing adequate employment and constitute a serious hindrance to the full enjoyment of life and its benefits.

(4) Establishment of a bilingual program for American Indian students encourages the development of educational materials relevant to Indian history, legends, folklore, artistic expression, and characteristic lifestyles by recognizing that the local culture is a legitimate source of study and interest. Adoption of bilingual programs tends to bring an end to the depreciation of local cultural elements and values by the schools, stimulates better communication between the community and the schools in solving educational problems, effects a positive student self-image, provides more effective use of both English and Indian languages, fosters higher achievement levels in academic performance, encourages more successful secondary and higher education careers, eases the obtainment of employment, allows genuine options for American Indian students in choosing a way of life, and facilitates a more harmonious relationship between American Indian cultures and the mainstream of society.

We therefore respectfully urge legislative protection and support of all existing bilingual education programs and provision of adequate appropriations to ensure their continuation. We also urge the passage of legislation which will ensure the option of bilingual education for all schools and communities which have children who speak a language other than English.

CURRENT INDIAN LANGUAGE PROJECTS UNDER TITLE VII

	LANGUAGE	1ST YEAR FUNDING	TYPE OF ACTIVITY	PROJECT DIRECTOR & ADDRESS
1.	Cherokee	1969	K-5	William Pulte, Faynell Mills, & Agnes Cowen - Co-Directors. Greasy Board of Education Cherokee Bilingual Ed. Pgrm Sharon Hills P.O. Box 769 Tahlequah, Oklahoma 74464 Telephone: 918-456-6177
2.	Choctaw	1970	1-3	Mr. Pierce J. Martin Broken Bow Public Schools Broken Bow, Oklahoma 74728 Telephone: 405-924-0121
3.	Cree	1971	K-2	Robert Murie Bilingual Education Center School District #87 Rocky Boy Reservation Box Elder, Montana 59521 Telephone: 406-395-2465
4.	Crow	1970	1-3	Hugh Matthews Hardin Public Schools District 17-H 522 North Center Avenue Hardin, Montana 59034 Telephone: 406-665-1304
5.	Eskimo-Yuk	1970	K-2	John Kito State Operated Schools District I 659 International Airport Rd. Anchorage, Alaska 99502 Telephone: 907-274-1645
6.	Keresan-Acoma	1972	Headstart-K	Christian Oberholser Acomita Day School BIA, Southern Pueblo Agency P.O. Box 97 San Fidel, New Mexico 87049 Telephone: 505-287-2860

CURRENT INDIAN LANGUAGE PROJECTS UNDER TITLE VII

	LANGUAGE	1ST YEAR FUNDING	TYPE OF ACTIVITY	PROJECT DIRECTOR & ADDRESS
7.	Keresan-Spanish	1969	1-4	Arthuro Mendez Grants Municipal Schools Post Office Box 8 Grants, New Mexico 87020 Telephone: 505-287-2767
8.	Miccosukee	1972	Primary	Cyrin F. Maus Miccosukee Day School Star Route Box 49 Ochopee, Florida 33943 Telephone: 305-358-9320
9.	Navajo	1971	K-2	Wallace Davis Sanostee Boarding School Little Water, New Mexico 87420 Telephone: 505-723-2401
10.	Navajo	1971	K-7	Paul Rosier Rock Point Boarding School Chinle, Arizona 86503 Telephone: 602-781-4256
11.	Navajo	1970	K-11	E. Roby Leighton Dine, Inc. Rough Rock Demonstration School Chinle, Arizona 86503 Telephone: 602-781-6283
12.	Navajo	1971	High School	Dan Vicente Ramah Navajo High School P. O. Box 248 Ramah, New Mexico 87321 Telephone: 505-783-2661
13.	Navajo	1969	K-4	Lynn Lee San Juan School District P. O. Box 425 Blanding, Utah 84511 Telephone: 801-678-3411

CURRENT INDIAN LANGUAGE PROJECTS UNDER TITLE VII

	LANGUAGE	1ST YEAR FUNDING	TYPE OF ACTIVITY	PROJECT DIRECTOR & ADDRESS
14.	Northern Cheyenne	1970	K	Ted Risingsun Lame Deer P.S. District #6 Lame Deer, Montana 59043 Telephone: 406-477-6379
15.	Passamoquoddy	1971	Ungraded	Wayne Newell Indian Education P. O. Box 291 Calais, Maine 04619 Telephone: 207-796-5591
16.	Pomo Spanish	1969	K-3,6	Victoria Kaplan Ukiah Unified School District School & Henry Streets Ukiah, California 95482 Telephone: 707-462-7207
17.	Seminole	1972	K-2	Ron West Seminole Bilingual Project Strother School District #14 East Central State College Seminole, Oklahoma 74868 Telephone: 405-332-8000
18.	Lakota Oglala Sioux	1971	K-2	Donald Standing Elk Loneman School Oglala, South Dakota 57764 Telephone: 605-867-5633
19.	Ute, Navajo	1970	K-2	Jesus Martinez Southwest Board of Cooperative 121 East First Street P. O. Box 1420 Cortez, Colorado 81321 Telephone: 303-565-3613
20.	Zuni Navajo	1971	K-1	Miss Gloria Carnal Bilingual Project Director P. O. Box 1318 Gallup, New Mexico 87301 Telephone: 505-722-3891

In FY-72 the U.S. Office of Education funded the above projects for a total of $2,631,057. The total amount of money appropriated by congress for bilingual programs under ESEA, Title VII, in FY-72 was $35,000.

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ALLEN, Shonnie	Navajo Literacy Teacher Rock Point School Chinle, Arizona 86503	(602) 659-4256
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ATANASOFF, Dave	Lake Vally School, Principal P. O. Box 238 Crownpoint, New Mexico 87313	(505) 786-5392

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BASKIN, Wade	ESL Consultant Southeastern State College Durant, Oklahoma 74701	(405) 924-0121 EXT. 2105
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BECKER, Christine	Teacher 522 Wellesley Drive, SE Albuquerque, New Mexico 87106	(505) 266-9397
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BEGAYE, Roger	Teacher-Trainee Sanostee Boarding School Shiprock, New Mexico 87420	(505) 723-2401

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